

# Calvinist Contact

A Reformed Weekly

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## Panelists discuss: must church accept same-sex lovers?

Bert Witvoet

HAMILTON — Two heterosexual Christian leaders recently spoke out on the question "Can the homosexual be our neighbour?" Another heterosexual leader moderated the discussion. They were flanked by four homosexual Christians who added their personal experiences and views to the presentation.

The event took place at McMaster University where the university's chaplaincy has been holding six evenings called "Roots." The purpose of the series was to discuss the relationship of Christianity to the modern university.

Dr. Hendrik Hart, senior member in philosophy at the Institute for Christian Studies in Toronto, led off the presentation with an explanation of how the church has through the ages discriminated against homosexuals. "Tonight I argue that a careful reading of Scripture may teach us that the Bible cautions us against discrimination," said Hart. "Churches claiming that sexually active lesbians and gays cannot be fully neighbours may not be churches true to the Bible."

### Against separate rights

Second panelist Dr. Graham Scott, pastor of Appleby United Church in Burlington, Ont., did not disagree with that part of Hart's thesis. "Homosexual people are our neighbours and should be treated with compassion, mercy, kindness, and justice," he said. But he focused on the unacceptability of "gay rights" as a means of "subverting universal, human rights." In post-modern thinking rights are no longer

considered to be universal, based on law and revelation, he added. According to Scott, a "politics of difference" leads to tribalism and interest-group power structures.

One of the gay panelists responded to that later by saying that in a perfect world there would be no need for gay rights or human rights. But since homophobia is so deeply entrenched in society and in the church, it is necessary to spell out rights in terms of sexual orientation, he said.

### An anti-Gospel

The term "homosexual" received some attention from Scott. He thinks of it as an adjective which describes the emotional condition of certain human beings. "A homosexual orientation is not so much sexual as psychological," he said.

This remark sparked a response among the gay panelists who consider their orientation a matter of self-identity. "Being gay shapes my identity," said Rick Ruyter. Joey Kearns took offence at the use of the term "homosexual" to describe himself and others. "We're gays and lesbians," he said, and "we're not ashamed of our sexual orientation."

Dr. Hart focused the audience's attention on the first chapter of the book of Romans. He argued that "the core New Testament passage on homosexuality [Romans 1:18-32] can be cautiously interpreted as a warning" not against homosexuality, the way it has historically been interpreted, but "against its universal condemnation." It's not the only possible interpretation,

See Panel -- p. 2.



Photo: Bert Witvoet

Drs. Graham Scott and Henk Hart and panel moderator, Rev. Dirk Pierik at McMaster University.

## Alcoholism an ignored family disease, conference told

Alison de Groot

ANCASTER, Ont. — Tough talk about alcoholism and families of alcoholics was heard at a conference on the issue held at Redeemer Christian College in Ancaster, Ont., recently.

The conference on alcoholism, sponsored by Family Outreach Ontario and Salem Christian Mental Health Association, stressed both the responsibility of and effects on co-dependent family members.

"We shouldn't make you feel any more guilty than you already are," is how Rev. Albert Dreise, executive director of Salem, opened the conference. He told the audience of over 180 participants that members of the Christian community need to be more aware of the problem of alcoholism and addiction.

"When one person is sick, the whole family suffers," said Dreise, referring to both the family of Christ and the families of alcoholics. "Very few people relate family problems to alcoholism," he added.

### Facing the problem

Jane de Haan, a founding member of Family Outreach and serving on its executive committee, told the participants in her opening statements that she hears two common points from the people she deals with: "We really need to face this problem in the churches," and "it's very lonely in the churches for addicts."

Facing the problem is what Harry Van Dam, the keynote speaker, does everyday. Van Dam is chaplain for Calvary Rehabilitation Center in Phoenix, Arizona. Calvary provides primary, transitional and outpatient treatment for about 100 recovering alcoholics at a time.

"I like watching miracles happen and getting paid for it too," Van Dam says about his job at the rehabilitation centre.

In his address, Van Dam stressed the need to recognize addiction (he does not distinguish between alcohol and drug dependency or any enslaving addiction) as a family disease. "Family suffering has gone by ignored," he told the crowd.

"If we can't work through the family, we don't have a good chance to help," Van Dam said. He illustrated this by describing a call he received at Calvary from parents looking for help for their son. "Who's ready to start?" was the first question Van Dam says he asked them.

### Co-dependency

The issue of family involvement in alcoholism, or co-dependency, was the first of the four segments of the conference. "Alcoholism, a family disease," was the title of this segment and was handled by a video of a seminar given by American Dr. Fred Downing describing his personal story, having grown up in a family with an alcoholic father.

Downing discussed in depth the dynamics of an alcoholic family, describing it as dysfunctional and self-perpetuating. He detailed the roles of

*"When one person is sick, the whole family suffers," said Dreise, referring to both the family of Christ and the families of alcoholics. "Very few people relate family problems to alcoholism."*

children, using himself and his six brothers and sisters as examples.

The second segment of the conference dealt with a treatment method called "intervention." Participants saw three re-enactments on video done by the actual families involved.

Intervention is a dramatic confrontation of the dependent person by family and friends, designed to break through the denial stage of the disease and open the door for rehabilitation. It is organized by a trained interventionist who prepares each participating family member to make a "loving statement of concern," using specific examples, to force the dependent person to realize and accept his or her dependency. Often, employers and close friends also participate.

The audience was visibly moved by the three examples shown and many were brought to tears.

### A 'holistic' approach

Van Dam says the intervention method has about an 80 per cent success rate in getting the dependents into a rehabilitation program, if not immediately, then in the near future.

Spirituality is an essential part of treatment and aftercare, and that was the focus of the third segment of the conference. The Calvary Rehabilitation Center's approach to treatment is a holistic one, according to their literature, addressing the mental, emotional, social and spiritual needs of people. Van Dam's work involves the spiritual needs of alcoholics and co-dependents.

Although the conference ran behind schedule, organizers still felt the need to allow time for smaller group discussions and about 60 people stayed to participate.

See Conference -- p. 2.

### In this issue:

Scenes from a Mall is a most disappointing film . . . . . p. 7  
How do you view heaven and what will happen to this earth at the Judgment? The answer, says Rev. Nick Overduin, will make a lot of difference for how you live today . . . . . pp. 10-11

## News

### Panel seeks room for same-sex lovers

continued from page 1. admitted, but he asked for time to test the merits of such an approach to the text. According to Hart, Romans 1:32 can be read as a "non synagogue" condemnation which raises the possibility that Paul does not fit his own mind, but Paul sees it as an anti-gospel, a code of homophobia current in day, which the surrounding places under the scrutiny of gospel of mercy.

Thus, he argued, the first verse of chapter 2, which reads, "Therefore you have no excuse, O man, whoever you are, when you judge another" could have possibly been addressed to those who judged homosexuals and based their discrimination on current Jewish denunciations.

Hart put forward ten "angles" to show that verses 18 to 32 of Romans 1 "need not be taken as words of Paul."

#### Biblical condemnation

Dr. Graham Scott took a quite different approach to the Bible's teaching on homosexuality. "The Bible condemns homosexual behaviour whenever it considers it," he said. "The Bible in general and Jesus in particular hold marriage as the God-ordained sexual relationship; outside marriage we are to be chaste."

But he considered the possibility that, although the Bible does not open the door, the church, in light of the apostolic authority to bind or

loosen on earth (Matthew 18:18), could possibly permit a monogamous homosexual relationship as the lesser of two evils, the other evil being "thousands of homosexual partners." There is a precedent for this, Scott believes, as the church has permitted war under certain conditions, even though the New Testament does not seem to warrant this.

Scott does not think that practising homosexuals should be allowed to be ministers or priests, since people in such offices are signs of the Kingdom" and examples of holy living.

In the sense that both Scott and Hart raised the possibility of allowing a monogamous same-sex relationship in the church they seem to be in agreement. But that agreement breaks down when their reasons are stated. Hart believes that the Scriptures can possibly be interpreted to give permission. In fact, he says that both "Christians who condemn homosexuality as well as Christians who believe sexually active lesbians and gays can be blessed by God" need to find a biblical basis for their attitudes." Scott, on the other hand, looks for "extra-biblical permission from the church."

Panelist Joey Kearns said, "Do not quote me the Old Testament. It is the book of the Jewish people." He wanted his audience to focus on Christ, who, he said, replaced the old covenant of "an angry mountain god."

### Conference on alcoholism organizers spread awareness

...continued from page 1.

"That's when a lot of the personal testimony comes out," says de Haan, adding that some of the participants and staff stayed several hours after the conference was supposed to have ended.

Organizers were pleased with the turnout, according to de Haan, who says involvement and interest in Family Outreach greatly increased after a similar conference last year.

Family Outreach, which is sponsored by Salem, currently has seven working outreach groups across southern Ontario, two more in training and another just organized. Since it was established in 1986, it has grown to cover

Cambridge, Clarkson, Chatham, Hamilton, Halton Hills, Oshawa, Exeter and Strathroy. The teams are Christian based and are made up of volunteers who have in some way been affected by someone else's or their own alcoholism.

Their mandate is to provide referrals to and information about professional help for counselling or treatment to those affected by alcohol abuse, conduct "interventions" when necessary to break through denial, and increase public awareness about the disease.

"We hope to double the number of teams we have working in the community by 1992 and maybe earlier," says de Haan who says that education and support are the primary goals of the conference but happily admits the number of teams increased from three to seven after last year's conference.

**Thinkbit:**  
People ask for criticism, but they only want praise.  
Somerset Maugham

Panelist Linda Leenders, who shared with the audience her struggle to find peace with her lesbian orientation, said that she and the woman she loves, a pastor in the Metropolitan Community Church of Toronto, "have a certainty in our hearts that the love we have for each other is a gift of God. I can claim the holiness of a child of God in a good loving relationship."

She said that she appreciates Hart's interpretation of Romans 1 (the only Scripture passage that up till recently had given her some difficulty). She believes that such an interpretation helps Christians to accept same-sex lovers who are in a "closed-couple" relationship.

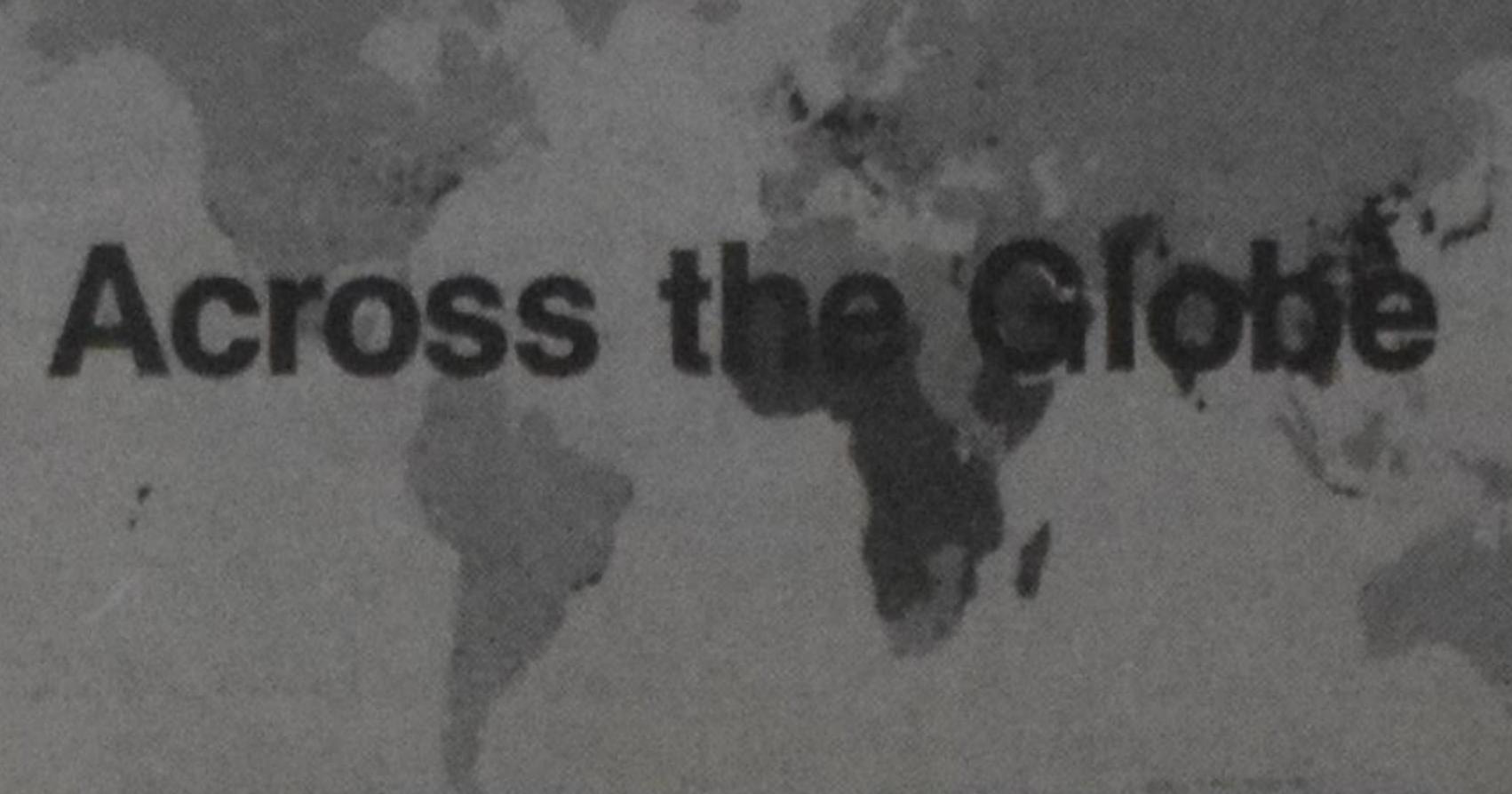
Several members of the panel said how painful it was to be humiliated and "spiritually raped" by people who suffered from homophobia. One of them, Paul Weeks-Bassett, said, "I'm not a rapist, a child abuser, a murderer.... We will be your neighbours, but only if we are treated as your neighbours."

One member of the audience wondered what was meant by the term "homophobia" since she had gotten the impression from some of the gay panelists that the term was applied to anyone who did not agree with them.

Another one suggested that there are passages in Scripture that lead one to believe that David and Jonathan had been

gay lovers and that King Saul had probably been homophobic since he gave David such a hard time. This interpretation seemed plausible to some panelists, but not to Dr. Scott, who said that a deep male friendship need not be interpreted that way, especially not since both David and Jonathan had gotten married.

A member of the audience, Tony Heida of Hamilton, told this reporter that he felt that the panel had been somewhat unbalanced. "It's not that any of these people were out to lunch, but Graham Scott was all alone with his viewpoint, and most of the questions were directed against him," he said.



David T. Koyzis

### Is history repeating itself?

Are we seeing a replay of 1956? In autumn of that year, the eyes of the world were on the Middle East, specifically on the developing crisis over the Suez Canal and the conflict between Israel and Egypt. While the West was preoccupied with the volatile part of the globe, the new Soviet leader, Nikita Khrushchev, who had just taken the first tentative steps towards burying Stalin's brutal legacy, nevertheless used the opportunity to invade Hungary and to crush the burgeoning democratic movement led by Imre Nagy.

Many of us had an uncomfortable sense of *deja vu* when, the very weekend before the Gulf War began, a partial crackdown occurred in the (Soviet) Republic of Lithuania. During that weekend I was listening to Radio Vilnius's nightly English-language broadcast which reported on the actions of the pro-Moscow National Salvation Committee and the supportive Soviet military. Since Radio Vilnius represents the democratically-elected government of President Vytautas Landsbergis, it has consistently taken a pro-independence stance.

On Sunday, January 13, Radio Vilnius was pushed off the air when Soviet paratroopers occupied the radio and television studios. Fourteen civilians were killed in the skirmish. The station did not again return to the air until the 25th when it had relocated in temporary studios. In between these two dates, Latvia would also feel the brunt of Soviet repression.

#### Second thoughts

Is all this part of a pattern? Is Gorbachev turning out to be another Alexander I, as I speculated on these pages two years ago ("A new Russian revolution?" Feb. 10, 1989)? Is he proving to be a reforming "tsar" who is forced to take an increasingly conservative line in face of the expanding threat of internal chaos to his empire? We cannot yet say for sure. What is certain, however, is that Gorbachev is committed to keeping the "federation" together at nearly any cost — perhaps even at the expense of his democratic reforms. (It is

probably equally certain that the Nobel committee is having second thoughts over its choice of Gorbachev to receive the prestigious Peace Prize!)

Recent developments are indeed disheartening. Last month Radio Moscow reported an incident in which a gang of Lithuanian youths was alleged to have taunted and harassed servicepeople and their families. This is, of course, exactly the sort of story that could be used by Moscow as a pretext for a more decisive crackdown and possibly even the imposition of direct presidential rule in the Baltic republic. Although Radio Moscow has up to now covered the secessionist movements in the Soviet Union in a fairly responsible and even-handed manner, it is apparently not above using certain episodes (which may or may not have been fabricated or embellished) for propaganda purposes. One hates to think that the dark pre-*glasnost* days of censorship and disinformation are returning.

#### Accepting diversity

We ought not to despair quite yet, however. Within hours of the killings in Lithuania the president of the Russian Federation, Boris Yeltsin, denounced the Soviet action and called on Russian soldiers to refrain from firing on civilians. Since Russia is by far the largest of the 15 Soviet republics, the three tiny Baltic states have a sizeable friend taking their part. Moreover, despite the actions of the military in the Baltics, Radio Moscow is still permitting Radio Vilnius to use its transmitters.

This does not mean there will be no major reverses in the process of pluralization in the Soviet Union. Yet it is unlikely that full-fledged totalitarianism on the Stalinist model can be reimposed at this late date without sparking a civil war. Like it or not, Gorbachev must now accept a diversity of political forces within his fragmenting union.

David T. Koyzis is assistant professor of political science at Redeemer College, Ancaster, Ont.

**F**rom sea to sea the nation joined the honourable members of the parliamentary opposition in Finance Minister Michael Wilson's budget. Especially the civil servant's unions were up in arms about the three per cent ceiling on wage increases. It was a tighten-the-belt budget covered with the icing of optimism about a speedy and strong economic recovery. The budget showed who's boss in the cabinet, where many ministers saw their projects slashed by Wilson's ruthless reasoning. Even so, the deficit will stubbornly remain about the \$30 billion mark, sending our total national indebtedness to probably in excess of a dizzying \$400 billion.

★ ★ ★

Two federal officers went on a whirlwind trip through Europe to repair damage to Canada's international reputation resulting from last summer's crises at Kanesatake and Kahnawake. Indian Affairs Minister Tom Siddons said it is important that Canada's story be "properly told around the world." Mohawk leaders in Oka have approved an agenda for talks with the federal government in the hope that they can jump-start the stalled negotiations.

★ ★ ★

**T**his was the snapshot of Canada's political mood in February: 35 per cent of voters favoured the Liberals; NDP popularity slipped two

points to 33 per cent; and the Tories enjoyed the preference of only 20 per cent of Canadians. Twenty-two per cent of Canucks wouldn't know how to vote. "Undecided," they were called. There was a by-election in the Trinity North riding in Newfoundland. The Liberals won handily in what used to be traditionally a Tory district. Perhaps also somewhat descriptive of our political situation is the fact that three prominent politicians — Gabriel Fontaine, Roland Thornhill and John Munroe — have court cases pending.

★ ★ ★

The Reform Party wants its candidates to be immaculate and ready for sainthood. They have to fill out a 40-page questionnaire about possible alcohol or drug abuse, their financial aid employment history, their views on abortion and on Canada-U.S. relations. They must be unqualified successes (whatever that means), earning salaries in the "high-half" of their fields, enjoy family support and have no family members who could be cause for embarrassment. Good luck, Mr. Manning. Perhaps you might look around in some Trappist monastery. They do brew beer there, though.

★ ★ ★

**L**e Devoir published a Quebec poll whose results are as intelligible to me as the relationship between tapioca

and the law of Archimedes. The poll said that 54 per cent of Quebecers favoured becoming an independent nation, 58 per cent favoured sovereignty-association while 60 per cent wanted to give constitutional negotiations within Canada a last chance. Figure it out, if you can.

★ ★ ★

This is my comment (borrowed from *Punch*) on the multiplication of constitutional study committees:

*At this very moment  
in any great city  
two thousand like me  
just joined a committee.  
Pity!*

★ ★ ★

**T**he government of Quebec contributed \$100,000 to the Red Cross for humanitarian aid in the Persian Gulf area. A noble gesture worthy of imitation!

★ ★ ★

Liberal leader Jean Chretien underwent surgery to remove a nodule from his right lung. Initial findings suggest that the nodule was not cancerous.

★ ★ ★

**E**verybody has probably heard enough about the shooting gallery war in Iraq and I do not want to add to that. But let me tell you a story about President Bush. Two years ago when the Bush administration was young, a group of junior officials tried to come up with a snappy slogan that would sum up for

## Pressreview

Carl D. Tuyl



the world a Bush doctrine. They spent days and months in creative contemplation, but no one could come up with anything shorter than a paragraph. The Bush administration seemed headed to go down in history without a theme of its own. To the rescue came national security adviser Brent Scowcroft who cooked up the slogan: "The New World Order" during a long boat ride with the president.

The New World Order is still a bit fuzzy at the edges, but they're working on it in Washington.

★ ★ ★

Peru's president Alberto Fujimori had no trouble at all coming up with his slogan. It hit him or his P.R. people in a flash: "A President Like You." Wasn't that nice! Except Alberto does not resemble most Peruvians. He is an aloof, autocratic, and imperial closet-dictator who cannot or will not share power. He fired the commanders of both army and navy and really got into hot water with the Roman Catholic Church by introducing a sweeping birth control program.

★ ★ ★

**A**nd while we're on the subject of presidents anyway: three cheers for Haiti's president, former Catholic priest, Jean-Bertrand Aristide.

He called his \$10,000 a month salary outrageous and said that he would turn it over to the poor. He fired six generals and one colonel of the 7,000-men army, and told another 100 officials not to leave the country. Two-thirds of Haiti's population is illiterate, two-thirds has no access to safe water and three-quarters of the population has no job.

★ ★ ★

Mexico experienced a first: 25 *casietas de oxigeno* will be available, rather like telephone booths in the centre of Mexico City. For just under \$2 a shot the citizens will be able to enter and breathe pure oxygen for one minute.

★ ★ ★

**A**partheid in South Africa is really coming apart. Allan Boesak, the divorced and deposed head of the Dutch Reformed Mission Church and chairperson of the World Alliance of Reformed Churches married Elna Botha, niece of a former hardline white-racist cabinet minister.

★ ★ ★

Soviet politics are getting boring, like a song played too often: Yeltsin is calling on Gorbachev to resign immediately and Gorbachev is responding with *nyet*.

★ ★ ★

**I**n conclusion, some quotations from here and there. From the *Hartlepool Star*: "He said a public opinion poll showed 78 per cent of people in favour of euthanasia, although many would not be in favour of it for themselves."

From the *Fairfield Showcase*: "His untimely death at an early age was a devastating blow from which he never really recovered."

From the *Canberra Times*: "A one-legged truck driver on the run from police surrendered yesterday."

And finally, this week's winner from Australia's "Commonwealth Employment Service Notice": "One million people in Australia can't read. Are you one of them?"

Carl Tuyl is a co-ordinator for chaplains across Canada. He lives in Kingston, Ont.

## Intervention: staged confrontation breaks through addiction's denial

**Alison de Groot**

LANCASTER, Ont. — "I love you, Dad, but I won't watch you do this to yourself anymore. You have to get help."

"Your drinking is affecting your work. You're a valuable employee, but I can't risk losing clients so I want you to get some help."

These kinds of statements are what "intervention" is all about: concerned family members, employers and friends taking a final stand to stop the drinking or drug addiction of someone they love.

Experts and counsellors using the intervention method say it's 80 per cent effective in getting addicts into rehabilitation programs, participants at a conference on alcoholism organized by Family Outreach Ontario and Salem Christian Mental Health Association were told recently. The method was developed by the Johnson Institute in the United States in an effort to find an effective way of breaking through an alcoholic's denial, the wall that blocks the road to recovery.

Intervention is both a simple

and dramatic concept. Members of the family, preferably all members of the addict's immediate family, as well as close friends, employers and church members, all participate in a planned confrontation of the addict. These participants are all briefed and they rehearse a statement of their own using guidelines the intervention expert has given them.

The meeting is almost always a surprise to the addict, although everything else, including the seating arrangement, has been carefully planned.

The selection of participants and the seating arrangement are both designed to portray to the addict that his addiction is threatening every area of his or her life: family, job, friends and, sometimes, faith. When addicts are confronted, everywhere in the circle they look, a person of authority in their life will be facing them with reality.

### Loving ultimatum

Intervention counsellors are careful to make sure the reality is being presented out of love and concern, though, and participants are coached on

how to deliver their messages in love. They are ultimatums, however, despite the framework of love, designed to show the addict he or she has reached the bottom: everyone knows about the addiction and they aren't going to stand by and suffer for the person's addiction anymore.

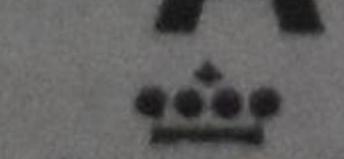
"It's very scary to do an intervention," says Jane de Haan of Family Outreach, "so I always let the Lord go in first."

De Haan, who is one of three people involved in Family Outreach and Salem trained to do interventions, says in one-on-one confrontations an alcoholic can always win, but an intervention presents an overwhelming front against the disease.

Family Outreach and Salem hope to add more interventionists to their team; however, the training necessary is very specialized and would likely have to be done in the United States, according to de Haan.

Leni Janssens, a member of the executive committee of Family Outreach, and Rev. Al Dreise, executive director of Salem, have also done interventions.

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## Editorial

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## Making our thoughts about homosexuality obedient to God

Last week I attended a panel discussion at McMaster University on the topic: "Can homosexuals become neighbours?" Actually, that was not really the focus of the evening. The focus was rather on whether or not the church can accept or condone the lifestyle of monogamous same-sex lovers. To many gays and lesbians that is the same as accepting them as neighbours. It is not the same to some of us.

What I liked about the evening is that it served to remind us heterosexuals that we are not dealing with an academic issue, but that behind the question of homosexuality are real people with real feelings. Many of them are our brothers and sisters in Christ. It's good to hear what Christian gays and lesbians have to say and to have them tell us how they frequently experience discrimination and condemnation.

What I did not like about the evening was that the Christian gay agenda, which I interpret to be full acceptance by the church of monogamous homosexual believers as members in good standing, got in the way of learning how we can better serve and support our homosexual neighbour.

### Piece of wrath theology

Dr. Hendrik Hart of Toronto placed before the audience an interpretation of Romans 1:18-32 which raised a few eyebrows. As reported in my news story on the event (see front page of this issue), he suggested that this passage may not represent Paul's own words but may be a piece of wrath theology — a piece of hate literature, one might say — expounded in the synagogues of Paul's day. Paul may have quoted this, said Hart, to tell whoever he is addressing in the first verse of chapter 2 that he or she must not pass judgment on those who in the synagogue quote are being raved against, namely, homosexuals.

Hart did not say that this was the only way to interpret the passage, but he wanted room for this interpretation. By wanting room for this interpretation he is in fact asking us to make room in the church for sexually active gays and lesbians. And that, I believe, is his agenda. I know Hart well enough to know that it's his compassion for the underdog that makes him pursue this agenda. Nevertheless, I don't think the agenda serves him well as he tries to interpret a part of scripture that seems to condemn what some of his friends are practising.

### A degree of skepticism

If someone without any such agenda were to suggest to me that Romans 1:18-32 could be interpreted as a quoted piece of anti-gospel, I might suppose that this person was simply overwhelmed by evidence that presented itself without his or her bidding. I would want to have an open mind about that and seriously look at the question. But when the question of interpretation is raised within the emotionally charged atmosphere of seeking greater acceptance for a homosexual lifestyle, then I become wary.

Of course, I will still examine the claim, but now with a great deal of caution. I must honestly say that an examination of the passage and the immediate context has so far left me unimpressed with Hart's thesis. I have the same reaction to the woman panelist who said that a reading of 1 Samuel 20 suggested to her that David and

Jonathan may have had a homosexual relationship. She wondered whether verse 41 could be read to say that David experienced an orgasm ("exceeded" in the King James translation) when he was in the field with Jonathan. That interpretation of verse 41 has been fetched quite far from where the text sits, I believe. Even if it were true that David and Jonathan had such a relationship, and I can't find any compelling reason to believe that they did, that would not mean that God approves of it. The Bible quite often records sinful action without commenting on it.

The thing that stands out most in these explanations is not what is the evidence but what is the hoped-for result. The same can be said for the claim by Episcopal Bishop John Shelby Spong that the Apostle Paul was probably a secret homosexual. Surely someone must have ventured the opinion by now that Jesus and John had a homosexual relationship as well. Imagine placing your head on Jesus' bosom!

### Discern the spirits

The very next evening after I had attended the McMaster University discussion, I was at the opening of the Pascal Centre at Redeemer College where Dr. Alvin Plantinga of Notre Dame University gave the keynote address. Plantinga gave his audience some insight into what it means to pursue a free-in-Christ kind of scholarship, the kind that does not allow itself to be bound by the false spirits that are rife in modern science nor by the fears of anti-cultural Christians.

I detected a kind of quiet integrity in the way this man tackled difficult issues. He warned his audience against the dominant spirits that blind scholars and that hide strong agendas. He made reference to a phrase that is well-known to most of us: "Discern the spirits and see whether they be of God."

### A bending spirit

Discern the spirit, we are told. The spirit of accommodation to the agenda of practising homosexuals is a very tangible spirit in our society. It's a spirit that says that whatever people feel deeply inside themselves is their true nature or their true identity — it's what God intended for them. This spirit bends people's minds. I can understand why gays and lesbians want to believe that their orientation is all right, why they hope that God will bless their homosexual union. I can understand why people who are emotionally close to gays and lesbians want to believe that too. But I don't think such a need to believe is a good foundation for biblical scholarship.

I am in favour of treading very softly when it comes to dealing with gays and lesbians. We must love our homosexual neighbours as Christ loves them. We must always examine ourselves for vestiges of self-righteousness and homophobia. All of us, heterosexual and homosexual people, stand in the need of prayer and God's grace.

But I must take strong exception to the kind of biblical interpretation that Hart and others engage in as they try to push back obstacles to a full acceptance by the church of monogamous same-sex lovers. Their exegesis sounds too acrobatic. It is convincing only to those who desire a predetermined outcome.

## Letters



### Like the lilies



Marian den Boer

### A 40-day experience

It was exactly 40 days from the afternoon the doctor first said, "You could be going any time now," to the night our fifth child, Amanda, was finally born. I'm sure the doctor wouldn't have been so loose with his prediction if he had been the one continually preparing our household for the big birth day.

My very capable mother-in-law would be coming to take over on the home front while I was in the hospital; and to my mind, it was essential that she know her son had a reasonably capable wife. This meant I had to make sure the laundry was caught up, the house was tidy, clean sheets were on all the beds and there was enough food around for 21 meals.

To achieve these things was not so difficult, but to waddle through them every day for 40 days is a bit taxing, especially at the any-minute stage in a pregnancy, when even putting on socks is a major physical feat.

#### Time it right!

What to do with our four other children at a moments' notice provided further complications. The basic plan was to send them next door until Marty's mother actually arrived. Martha, my wonderful next-door-neighbour, gave me her day-by-day schedule, including family outings, shopping trips and overnight company. That way I could adjust immediate plans accordingly. On any given day she would advise me, "Don't have the baby between one and four this afternoon." Or: "Today is good, I'll be home except between seven and nine this evening."

False labour pains further complicated my life. You would think that after having given birth four times previously, I would recognize genuine labour.

Haahh!! I actually checked into the hospital twice with nothing tangible to show for my genuine effort not to have a home (or car) birth. It's embarrassing coming home from a three-hour hospital stay, still pregnant — never mind doing it twice.

At that stage I received much friendly advice: drink raspberry tea; wash and wax the floor; eat Chinese food; eat pizza; take castor oil; and the wisest of all: the baby will come when it's ready.

#### Who's in charge?

It occurred to me that the Lord knew when that would be, but I sure wished he would let me in on the plan. I was beginning to doubt I was even pregnant.

Of course I was pregnant and Amanda was finally born "well cooked" as the doctor described her.

Full of the joy and wonder a new baby brings, I didn't give my 40 days and 40 nights of waiting another thought; until today. As I pushed four-month-old Amanda down the sidewalk in her buggy, a woman behind a huge stomach waddled toward me. She moved ever so slowly, her feet pointing out duck fashion; but she had a blissful "soon I'll have something to show for this" look on her face.

"Thirty-nine weeks," she said when I asked how far along she was.

"Yes," I recalled, "I was 39 weeks for 40 days" — about the time it took to realize the Lord was in charge.

Marian den Boer is a free-lance writer who lives in Hamilton, Ont.

### 'Uncomfortably close to Yankee-bashing'

Re: the editorial "Winds of Meaninglessness in the Gulf" (C.C., February 15). I would like to take issue:

1) With your insistence that sanctions should have been given more time to work on Iraq. At the time of this writing (February 19) Saddam still has not complied with the U.N. resolution after all the pressure and destruction has been applied. How long should the U.N. have waited for sanctions to work? You obviously believe very strongly in your point of view against the U.N. decision. This is admirable but difficult to take seriously.

2) With your not allowing President Bush the same right to believe that his

difficult decision was against evil also. If you take this element out of it, the only reasons for personally deciding to carry out the U.N. resolution would then be oil, dominance and power. It is exactly the element of believing in one's cause that makes a person fit for office, reliable and respectable.

I believe that the bulk of Christians collectively prayed for President Bush to do only that which God might reveal to him to do and nothing for any other reason. I would like to think that he believes that this is what God wanted him to do, and I have no problem with him saying so. Politically, it was not a wise statement, especially vulnerable to

### Pluralistic schools not the same as secular schools

John Bolt ("How Secular is Canadian Society?" C.C., Feb. 15, 1991) does a good job of summarizing the views presented in Adrian Guldemon's *Religion in the Public Schools of Ontario*. However, in doing so, he may inadvertently have reinforced some of the misunderstandings present in that book.

First, Dr. Bolt says there are two strategies of socio-political witness before us: One is individual action, the other is by establishing Christian institutions. He identifies

Kuyperianism and the move to form distinctive Christian schools with the second of these. So far, so good. But then he and Dr. Guldemon seem to identify the Evangelical Fellowship of Canada's position with the former. (On page 136 of *Religion in the Public Schools of Ontario* Dr. Guldemon lists Harry Fernhout, Harry Kits and Gerald Vandezande as members of the Social Action Commission of the Evangelical Fellowship of Canada. This is incorrect. None of these is and, the first two have never been, members of this commission).

It needs clearly to be said that EFC, and most especially the Reformed people who are connected with it, has supported, does support, and will continue to support the formation of distinctive Christian schools. As far as I know there has been no disagreement on this score. The only question under discussion is what then should be done in the public schools.

Second, Dr. Bolt contrasts a so-called "theocratic" ("Christian society") view with the Kuyperian view of co-existence in "a pluralistic and officially secular culture." We agree with his criticism of so-called "theocracy." But where we differ from him is with his (and Dr. Guldemon's) apparent equation of "pluralism" with "secularism."

#### Defining pluralism

"Pluralism" is the view that people of different religious persuasions should live alongside each other in society without one dominating the other. This is what Kuyper desired.

Secularism is the view that religion is irrelevant to public life and so should be excluded from it and be confined to the private realm. This is what Kuyper resolutely fought against.

In the instance of public schools, EFC is explicitly opposing both a "theocratic" view and a "secular" view. What we are struggling for is a genuine pluralism in the public schools, and indeed, in all public institutions.

The counterpart of a Christian school is properly not a public school but rather a "humanist" or "secular" (or Muslim, or whatever) one. If humanists and others want to form such schools they are welcome to do so and to receive any benefits that Christian or other schools might receive.

#### Public school should be pluralistic, not secular

But when there is a public school (contradictory entity though it is) it should not be handed over to humanism or secularism. Rather, it should make a genuine (if inevitably flawed) attempt to be pluralistic — to give space to the different views actually present in the population that attends it. The public school should be pluralistic, *not* secular, and this means that Christianity has some place in it.

Dr. Bolt is right on the mark when he points out that this requires more than a few minutes of official prayer or "religious instruction." Religion must be, as he said, addressed at all levels of the curriculum and so show, for example, "the crucial role of the Christian religion in shaping our Western democratic society." We agree; and this is one reason we have tried to address the matter of curriculum.

In short, EFC is striving to show that a genuinely pluralistic society is not to be confused with a secular society. We are striving to show that genuine pluralism in the school system requires both the establishment of Christian schools (and other faith-based schools) and, within the public schools, a recognition of the role of Christianity in our society.

If we were to accept the principle that pluralism is the same as secularism, that the exclusion of Christianity is the same as fairness to all, then we may face the danger of separating the public realm from the Gospel entirely. This is something that I think none of us want.

**Paul Marshall and Aileen Van Ginkel**  
Social Action Commission of the  
Evangelical Fellowship of Canada  
Willowdale, Ont.

people like yourself to find fault with. Besides, this sentence was lifted out of a speech to a group of religious leaders. Perhaps you can secure the total text of his speech.

3) With your subtle pre-judging of President Bush as based on the last verses of Ecclesiastes: "God will bring every deed in judgment including every hidden thing, whether it be good or evil."

I will continue to give President Bush the benefit of the doubt, and agree with you that the fight against evil lies somewhere else, first of all in our own backyard indeed! It is, however, so good to know and believe the message

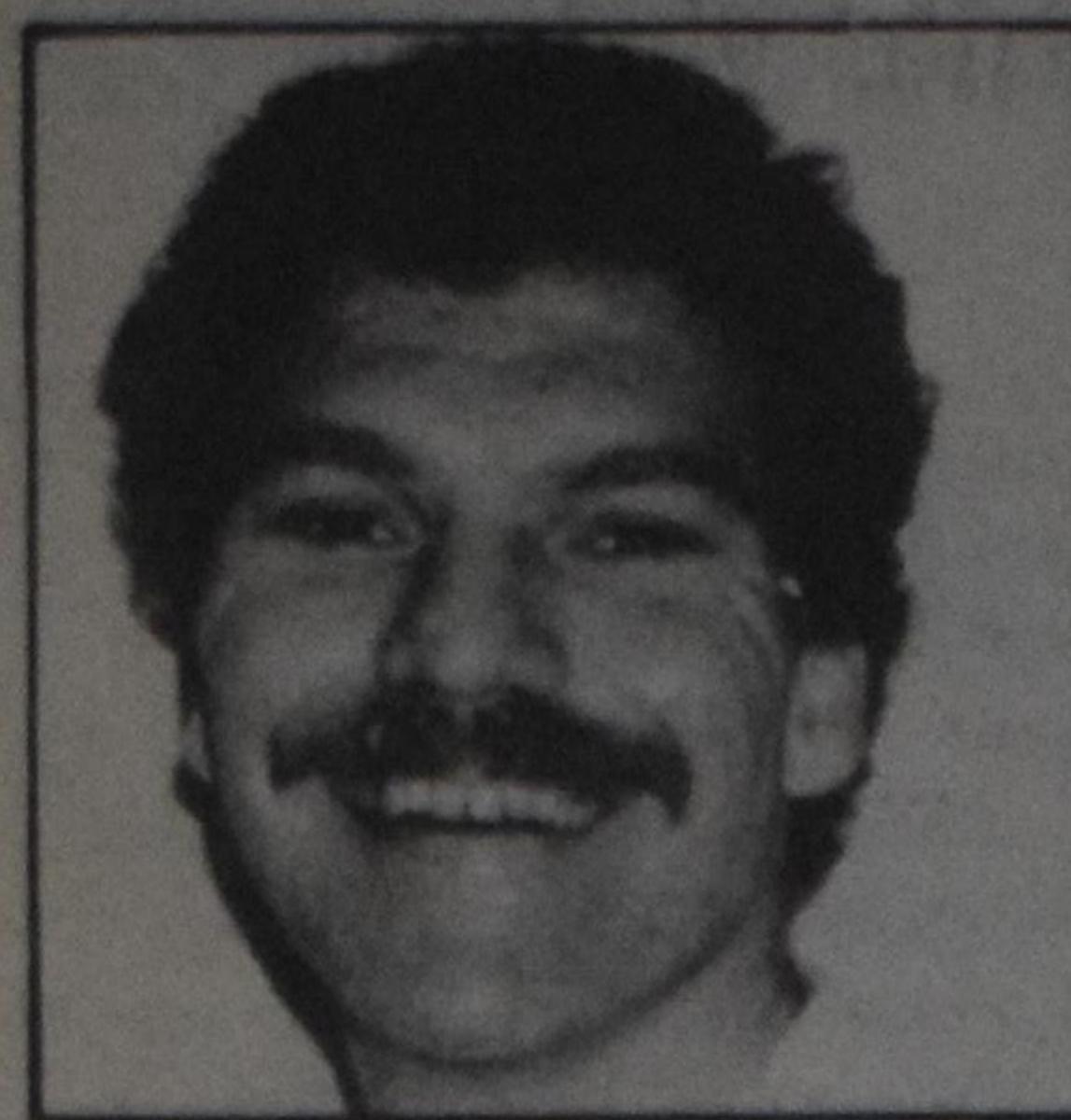
that follows in the New Testament; that should make us all feel pretty humble.

I can't resist the urge to share my opinion that your editorial is uncomfortably close to the prevalent hypocritical undermining of authority and cheap Yankee-bashing.

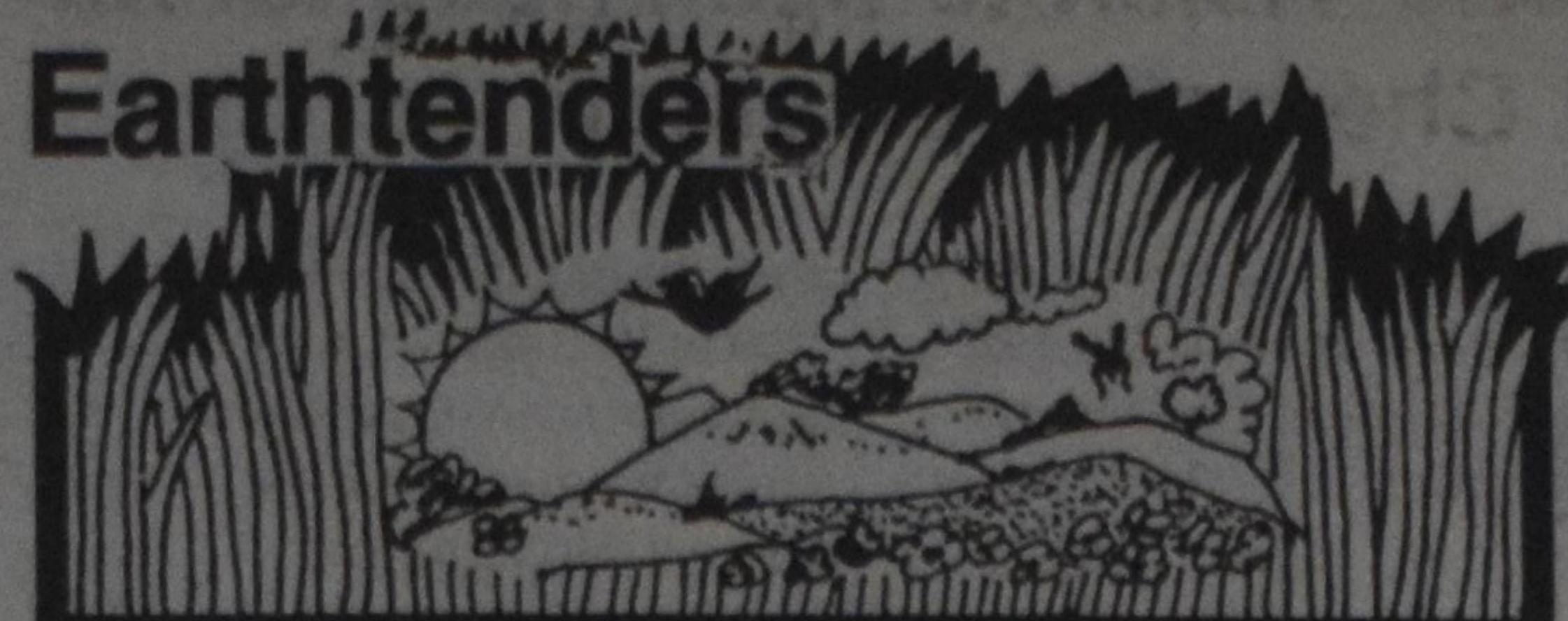
**Tony Barkema**  
Belleville, Ont.

(more letters  
continued on  
page 6)

## Letter



Harry Spaling



Our place and task in the environment

## Ecological economics

Economics is a powerful driving force in our society. Economic principles govern major government policies and everyday decisions. Over the last century, these principles have provided us with an unprecedented standard of living.

Despite the success of modern-day economics, it has failed to address two important global problems: an environmentally endangered world and the inequitable distribution of wealth. Contemporary economics bears a large responsibility for these problems.

What thinking underlies contemporary economics? The prevailing ideas are represented in neo-classical economics. Individuals are presumed to be rational beings who choose to "maximize their utility" or satisfaction by purchasing goods and services. Economic value is determined by individual willingness to pay. The market is the place where value (price) is measured.

### No limits

There are a number of problems with this thinking. First, satisfying the total "utility" of many individuals requires a continual supply, transformation and consumption of resources. Neo-classical economics assumes that substitution of one resource by another is always possible. There are no limits to resource availability.

Second, some goods and services have no value in the marketplace because they are free. Air, water and scenery cannot be priced in dollar terms. Use of these resources is not included in the market price.

Third, willingness to pay does not reflect ability to pay. Two-thirds of the world's people do not have enough purchasing power to adequately meet their basic needs.

During the last few decades, two off-shoots

of neo-classical economics have challenged mainstream economic thinking. Ecological economics retains the ideas of rational economic people and market forces but relies on an alternative view of resource availability. Physical laws governing matter and energy, and ecological principles such as carrying capacity dictate that substitution of one resource for another is limited. All economic activity is subject to these physical laws and ecological principles.

### Focus on community

A second off-shoot is community economics. It challenges the neo-classical idea that people seek to "maximize" individual utility. This individualistic perspective is replaced with a notion of person-in-community. Although individualism is not excluded, the emphasis is on people in relation to community. The community rather than the individual is the unit of focus.

The ideas of environmental limits in ecological economics, and individual-in-community in community economics, are radical departures from more than a century of mainstream economic thinking. Yet they are appealing ideas because they better reflect reality in the created order and image-bearer responsibility for fellow human beings.

A revolutionary turnabout in economic thinking would have to occur before these ideas become the basis for government policies and everyday decisions. The modern-day environmental crisis and the state of the Two-Thirds World should influence a shift toward a new type of economic thinking.

*Harry Spaling is a doctoral student in geography at Guelph University, Guelph, Ont.*

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## Hussein, Gorbachev Satan's agents to wipe out Israel

The suggestion that [the Gulf] war could have been avoided through negotiation made me think about the Second World War in which [British Prime Minister] Chamberlain had the same idea regarding Hitler.

During the war between Iran and Iraq, the latter built up a military force far beyond its need for defense. Just think about all those bunkers. Hussein's ally, the U.S.S.R., has prepared Hussein for a purpose, I believe, to its own end: to take control of the Middle East with its vast riches, especially oil.

... Are the Allies there to stop Hussein? Yes, but it is more than that: also to stop the Soviet Union, which is using Hussein to create chaos in the Middle East. I believe Gorbachev is using the principle of two dogs fighting for a bone while the third runs off with it. Hussein and Gorbachev are led by Satan himself (as Hitler was) to accomplish [Satan's] goal, the destruction of Israel.

### Nation of Israel still God's people?

The communists, fascists and also the Arabs have tried to annihilate God's Old Covenant people as well as God's New Covenant people. Satan is in the final stages of his power because he has only a little time left. The hatred against Jews and Christians is being driven to a frenzy.

Hussein, the man who indiscriminately killed whole sections of the population of his country, is showing pictures of crying babies — to melt the hearts of people who still do care about babies — to turn them against the only force, humanly speaking, that is able to put a stop to his madman's ambitions: the U.S.A.

Israel is becoming more and more isolated. Even their greatest ally, the U.S., is becoming hesitant to stand up for them (Zech. 12:3: "In that day I will make Jerusalem a burdensome stone for all people").

What Satan has in mind

would come through if the Jews were to be driven into the sea, as their enemies intend to do. Then God's Word would not be true because much [biblical] prophecy is about the latter (or last) days.

... Christ is calling us to watch the signs of the times. He rebuked those who were so busy with their religious fervour that they did not even recognize the Messiah when he came, even though they could have known because it was foretold.

### We're near 'the Day of the Lord'

"The Day of the Lord" is also foretold. Are we so busy with arguing over what we think is a just or unjust war that we don't realize that these are the last efforts of Satan to reach his goal (yes, using Hussein and Gorbachev and the hatred against God's people of old)? Even though [the Jews] have not kept their part of the covenant God made with Abraham, Isaac and Jacob, God, for his own name's sake will do it (Ezek. 38:16-18, 19-23; Ezek. 39: "And they shall know that I am the Lord," he says in 39:7).

Did Luther or Calvin or any other early reformer see this? It was not for their time and, as such, they could not search about it, either. Have we come farther than they? There is indeed a great danger of thinking that they received everything God had to reveal. But God keeps on revealing to us from his Word if we are truly children of light (I Thess. 5).

Would it not be tragic if we were to neglect the command of Christ: "Watch the signs of the times?" Jesus was crucified by those leaders who thought they knew it all and were too busy arguing about [the law], but their spiritual eyes were blinded.

Sid Denekamp  
Burlington, Ont.

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# Cinema/Arts

## Cinema summaries

Marian Van Til

### Scenes from a Mall

Rated PG

Stars Woody Allen, Bette Midler  
Directed by Paul Mazursky

Once there was a blissfully wedded (and obscenely rich) California couple about to celebrate their 16th anniversary.

Deborah is a psychotherapist, Nick a professional-sports lawyer. They go to the mall on the afternoon of their anniversary to pick up the presents they had ordered for each other. As they eat their frozen yoghurt, guilt overcomes Nick (Woody Allen) and he confesses to Deborah (Bette Midler) that he has had an extramarital affair.

Deborah is crushed. She is the wronged wife and we feel a tinge of sadness and sympathy for her sense of betrayal. She, rightly, we feel, attempts to leave Nick and the mall; she just can't cope. But lo and behold, within the hour she turns the tables and confesses that she, too, has been unfaithful. Then the fireworks really start. Nick and Deborah follow each other all over the huge mall alternately yelling at each other, threatening to leave each other, and then making up.

On paper, it probably looked like there would be great ironies possible in this story — and in the casting of Allen and Midler. But the good stuff must have stayed on paper because it sure isn't in this film.

#### Wasted potential

Think of the dramatic and satiric possibilities: 1.) the irony of giving the roles of two California WASPS to two New York Jews (one of whom — Woody Allen — is known for the satiric digs in his own films at the vacuous materialism of Hollywood); 2.) two great comics playing off each other; 3.) using the self-contained society of a mega-mall to show up what's wrong with North American society and to illustrate why so many relationships go bad; 4.) giving all of that a Bermanesque name, *Scenes from a Mall*, so that we will put two and two together and think of that great Swedish director's penetrating examination of husband-wife relationships in his classic *Scenes from a Marriage*.

#### Not a joke

The trouble is that all those allusions and intentions just don't come off in this film. First, the audience rightly assumes that because Allen and Midler are the stars and because advertising trailers for the film show its few mildly humourous scenes, it's a comedy. It's not — unless you find looking in on a couple's crumbling relationship and confessions of infidelity a real hoot.

Second, Allen, particularly, is miscast, never mind the intended irony in his casting. Clearly, we can't forget that Nick is Woody Allen, and it's just not believable that he, who has honed his neurotic but hilarious New York Jew persona to the level of fine art in films he has written and directed himself, could seriously be a self-confident, womanizing West-coast lawyer who rubs shoulders with major league baseball professional basketball players.

Third, director Paul Mazursky's attempt to use the mall as a symbol of North American materialism becomes obtrusive. That dramatic strand is not interwoven with the story of Nick and Deborah's marriage breakdown (it easily could have been), but rather becomes like a loose thread which is extraneous and should be plucked away.

And last: most audiences will simply not care what happens to people like Nick and Deborah. The characters' lifestyle and attitudes could well have been acquired on another planet as far as most of us are concerned because it bears no resemblance to the lives of probably 95 per cent of North Americans. Whenever that's true of characters in a story, efforts must be made in some way to make the audience care about the characters, to make us see that they are fellow human beings, first of all. But that effort wasn't made so we don't care. Consequently, none of the "lessons" we were supposed to have learned have any impact, either.

*Scenes from a Mall* seems to be Paul Mazursky's bad imitation of a Woody Allen movie — that is, one written and directed by Allen. It is to be hoped that this experience has taught Allen that he should stick to starring in his own, unique films. It's hard to copy a master.

## World Vision to open hospital for child victims of Chernobyl disaster

### CHERNOBYL, USSR (EP)

— Five years ago, on April 26, 1986, the nuclear power plant in Chernobyl, Ukraine, caught on fire in an accident that contaminated untold numbers with radiation. The complete extent of the disaster is still unknown, but it has become clear that thousands of children were among the victims. In an effort to help the victims of the Chernobyl disaster, World Vision will soon be opening a hospital in Riga, Latvia.

The nuclear cloud that rose above Chernobyl five years ago drifted primarily north and west, leaving most of its contamination in the two republics of Byelorussia and

the Ukraine. "It is estimated that in Byelorussia alone there are more than one million contaminated, the most susceptible being the children," says Jeff Sellers of World Vision. "These children are suffering from various stages of radiation contamination and [radiation-caused cancer, such as] leukemia."

The USSR medical system is unable to care for these victims properly, Sellers added. In October last year, Christian physicians from the Soviet Union approached World Vision in Moscow and asked about the prospect of opening a hospital to care for Chernobyl

victims.

It is these doctors, with medical personnel associated with World Vision and the USSR's premier evangelical relief agency who will staff the hospital.

The Soviet government donated a building in Riga to be converted into a hospital.

"This would have been unheard of before perestroika," Sellers said. The hospital will house and care for 100 children at a time, as well as treat an undetermined amount on an outpatient basis. It will be located in Latvia "because studies have shown children respond to treatment better in cold climates," Sellers said.

## Gospel music king dies

### LOS ANGELES, Calif. (EP)

— The Rev. James Cleveland, widely hailed as the "King of Gospel," died Feb. 9 of heart failure. He was 59. Cleveland was a pianist, singer, composer, arranger, and producer, in addition to being a

pastor. He wrote and arranged more than 400 gospel songs, including "Peace Be Still" and "The Love of God."

Cleveland taught Aretha Franklin to sing gospel when she was nine years old, and produced her Grammy Award-winning

gospel album *Amazing Grace*. He was the first gospel artist to receive a star on Hollywood's Walk of Fame, but said his greatest accomplishment was the founding of the Gospel Music Workshop of America in Detroit, an organization which has grown to 200 chapters with 20,000 members nationwide.

## Video chain refuses films

FT. LAUDERDALE, Fla. (EP) — Blockbuster Video, North America's largest video rental chain, has announced that it will not stock NC-17 movies. The new NC-17 rating in the U.S. was created for "mainstream" material that is too explicit for an R-rating, and serves to distinguish it from material that is intended to be merely pornographic. Blockbuster refuses to carry X-rated

movies, but had planned to consider NC-17 movies on a case-by-case basis. The company changed those plans

after hearing from patrons who prefer to shop at a store that does not carry what they consider to be pornography.

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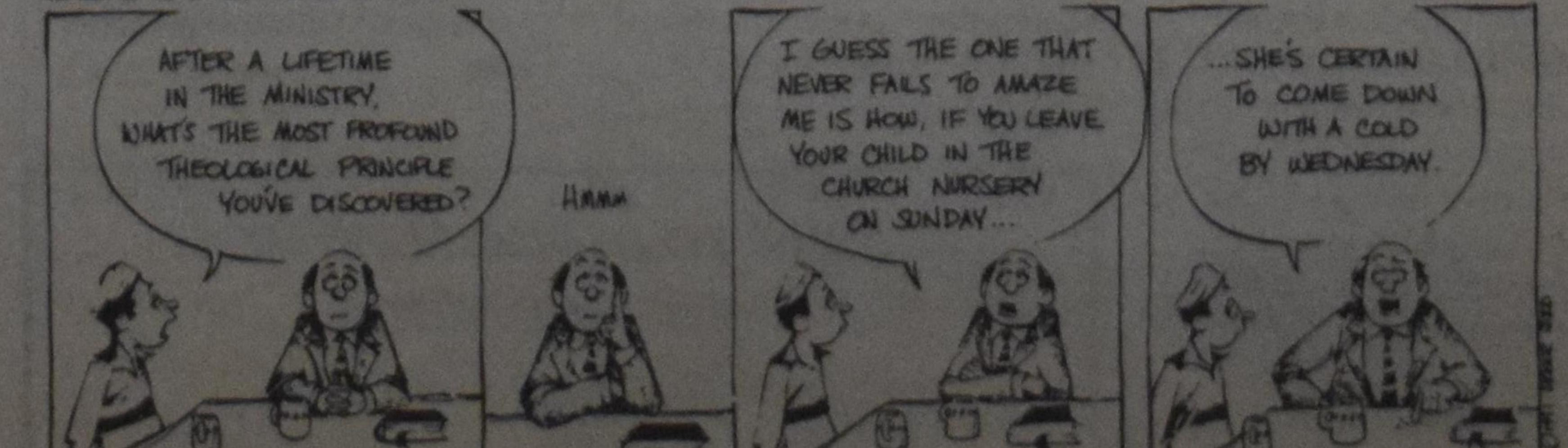
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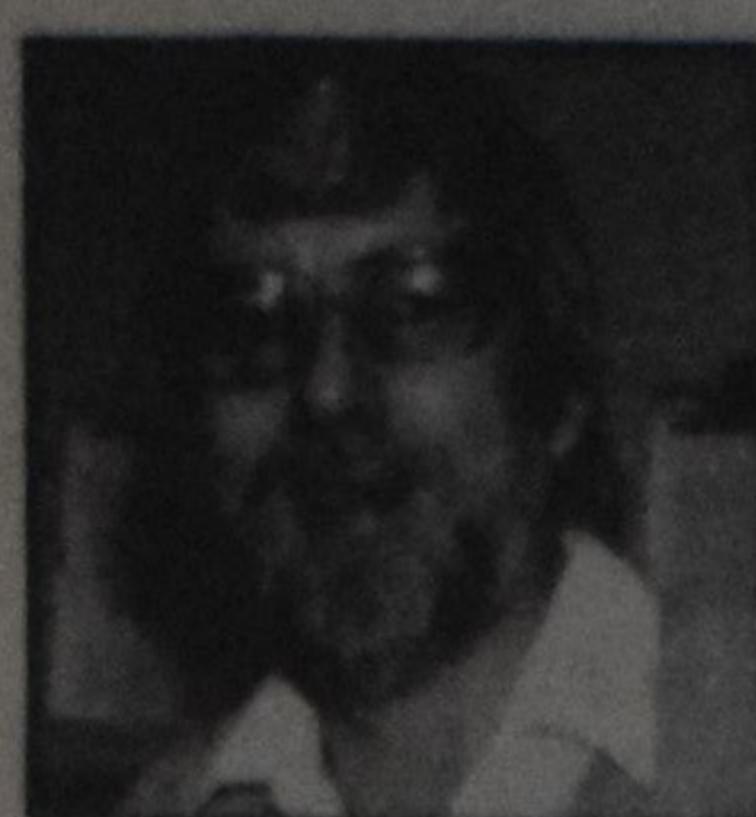
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### BEYOND BELIEF



## Church

Marian Van Til, page editor



### A Presbyterian Comments

Robert J. Bernhardt

Each year the Presbyterian Church in Canada elects one of its approximately 1,200 ministers to serve as Moderator of its General Assembly. That person's principal duty is to serve as moderator for the duration of the week-long meeting. And although moderators are given no independent authority, they have long served a useful function during the year until the next assembly as a sort of goodwill ambassador for the church.

In addition to a number of appearances at Presbyterian functions in Canada throughout that year the moderator is usually called upon to represent the church on at least one overseas tour (usually to one of the areas in the world where Canadian Presbyterians are engaged in

mission activity).

In introductions throughout the year the moderator is frequently described as one who has been accorded "the highest honour" that the church has to bestow. The person selected fits the profile of being someone who has served the church with distinction and who, with occasional exception, has been in the ministry for 25 years or more. And, oh yes, the moderator has always been male.

#### Careful process

Sometime back about 25 years ago the process for electing the moderator was changed. Instead of simply selecting one of the ministers present at the opening session of the assembly, a very purposeful process was

instituted. Presbyteries across the church now have the opportunity to nominate people for the office and a balloting process follows. Every minister in the church has a vote, as do an equal number of ruling elders (the elders who at that point in time represent the congregations in the presbyteries). As a consequence one can see some changes emerging.

As a result of the wider participation in the choice of the moderator there is a greater sense of endorsement of the individual. Also, there seems to be a recognition that the distinction of being named moderator must only be accorded to people who fulfil two qualifications. They must be individuals who can adequately and appropriately represent the church in contact

with the media, and they must be people who have a solid grasp of the administrative and bureaucratic dimensions of the church's life.

It should also be noted that candidates do not actively campaign; they merely allow their names to be considered. However, over the years it is probably safe to say, without an intention of criticism, that some individuals have been drafted and others have aspired.

#### New ground?

Once again the process of election is underway. The person chosen will be moderator of the 117th General Assembly of the Presbyterian Church in Canada which will convene in Barrie, Ont., on June 2. The choice on this occasion will be from amongst

eight nominees — four of whom are male and four female. This is not, of course, the first time that women have been nominated, but it is by far their strongest showing on the ballot. Perhaps the fact that the Presbyterian Church in Canada is currently marking the 25th anniversary of the ordination of women to the ministry may have some bearing on the voting. Indeed, except for the way in which the vote may be divided, one might almost be prepared to forecast that this may be the year for the PCC to have its first female moderator.

*Robert Bernhardt is pastor of Chalmers Presbyterian Church, Hamilton, Ont.*

## Plan would unite, but not merge, Episcopal and Lutheran churches

NEW YORK, N.Y. (EP) — Leaders of the Evangelical Lutheran Church in America (ELCA) and the Episcopal Church have proposed a plan that would bring their churches into closer union, but would stop short of a merger.

Under the proposal, the two denominations would retain separate organizational and governing structures, but would recognize their clergy as interchangeable, and would permit members to receive communion and other sacraments in churches of either denomination.

Edmond L. Browning, presiding bishop of the Episcopal Church, called the proposal "an historic agreement." Bishop Herbert W. Chilstrom of the ELCA warned that the proposal could face stiff opposition from Lutherans.

The proposal, which is the result of 20 years of talks between the religious bodies, would have very little effect on the average church-goer.

A major impediment to closer relations between the denominations is the way each body views the role of bishops. The 2.5 million-member Episcopal Church, a branch of Anglicanism, insists that an unbroken line of bishops stretching back to the apostles is the sign of a fully authentic church. This belief gives the bishop special responsibility for safeguarding the church's doctrine.

The 5.3 million-member ELCA, however, maintains that correctly preaching the

Gospel and administering sacraments are sufficient conditions of a true church. The bishop's role is primarily administrative, and suggestions that the role of bishop be enhanced bring reminders of Martin Luther's concern that church authorities not be allowed to overshadow

Scripture.

A report by Lutheran and Catholic theologians argues that Luther was open to the office of bishop, and that Anglicanism is flexible in its view of bishop's succession.

The proposed "Concordat of Agreement" urges the Episcopal Church to recognize

the "full authenticity of the ordained ministries at present existing" in the ELCA. It also urges the ELCA to begin ordaining bishops for life and to agree that only bishops can ordain clergy.

Under the proposal, three bishops from each church would participate in the

consecration of new bishops. In time, all Lutheran bishops would have been consecrated with Episcopal participation, bringing an end to the question of apostolic succession.

Church leaders hope the proposal can be approved at Episcopal and Lutheran assemblies in 1994 and 1995.

## Prayer a mighty force for missionary vet

ADDIS ABABA, Ethiopia (EP) — Southern Baptist missionary veterinarian John Lawrence believes firmly that the lifeblood of his ministry rests on the prayers of Christians. Lawrence was reminded of how dependent he is on the power of prayer for his ministry — and his own life — when he was attacked by a sick guard dog recently.

The dog, trained to attack and kill, was brought to his

clinic for treatment by its Ethiopian master. Lawrence says he instructed the owner to chain the dog to a tree and hold the 75-pound animal down while he inserted a rectal thermometer. The animal struggled wildly, Lawrence said, as it tried to bite him. When the thermometer was inserted, Lawrence stepped out of range, but the dog suddenly slipped out of its collar and whirled to face the doctor.

Lawrence started to run but stumbled and fell. The dog leaped on top of him and Lawrence says he "felt his mouth on my right side, and waited for the hot, white fangs to jab into my flesh. I knew there was little I could do and I was sure to be badly mauled, maybe killed." He waited for the pain, but it never came.

Without explanation, the dog released its grip and walked calmly to the owner. Lawrence

said he was dazed, and looked up to see a crowd of astonished Ethiopians staring down at him. The saliva-marked imprint of the dog's mouth was the only visible evidence of the attack. There was no blood and no pain. While the amazed crowd examined Lawrence for punctures, he told them, "It is because of God. Only God."

## Many Soviets acknowledge Christ

MOSCOW, USSR (EP) — Jesus Christ is a name that will be "of great importance to the peoples of the USSR in the year 2000," according to 58 per cent of the more than 1,000 people responding to a recent national poll in the Soviet Union. The Keston News Service reported

that others included the late scientist and human-rights champion Andrei Sakharov, picked by 48 per cent of the respondents, Lenin by 36 per cent, Mikhail Gorbachev by 26 per cent, and Stalin by nine per cent.

**Send your questions to  
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CALCUTTA, India (EP) — About 80 agencies in India working for the welfare of the nation's children have called for a ban on child labour under the age of 10. Their demand, raised at a recent national consultation in Hyderabad, extended concerns to prevent child prostitution and abduction of children. They also planned to launch an awareness program this year

against the exploitation of child labour.

*The Herald*, a Catholic weekly, reported that there are thousands of children living on the streets in many Indian cities. Several non-governmental organizations recently pressed the government for a "closer working relationship" to work for street children.

## Christians urged to understand their Chinese neighbours

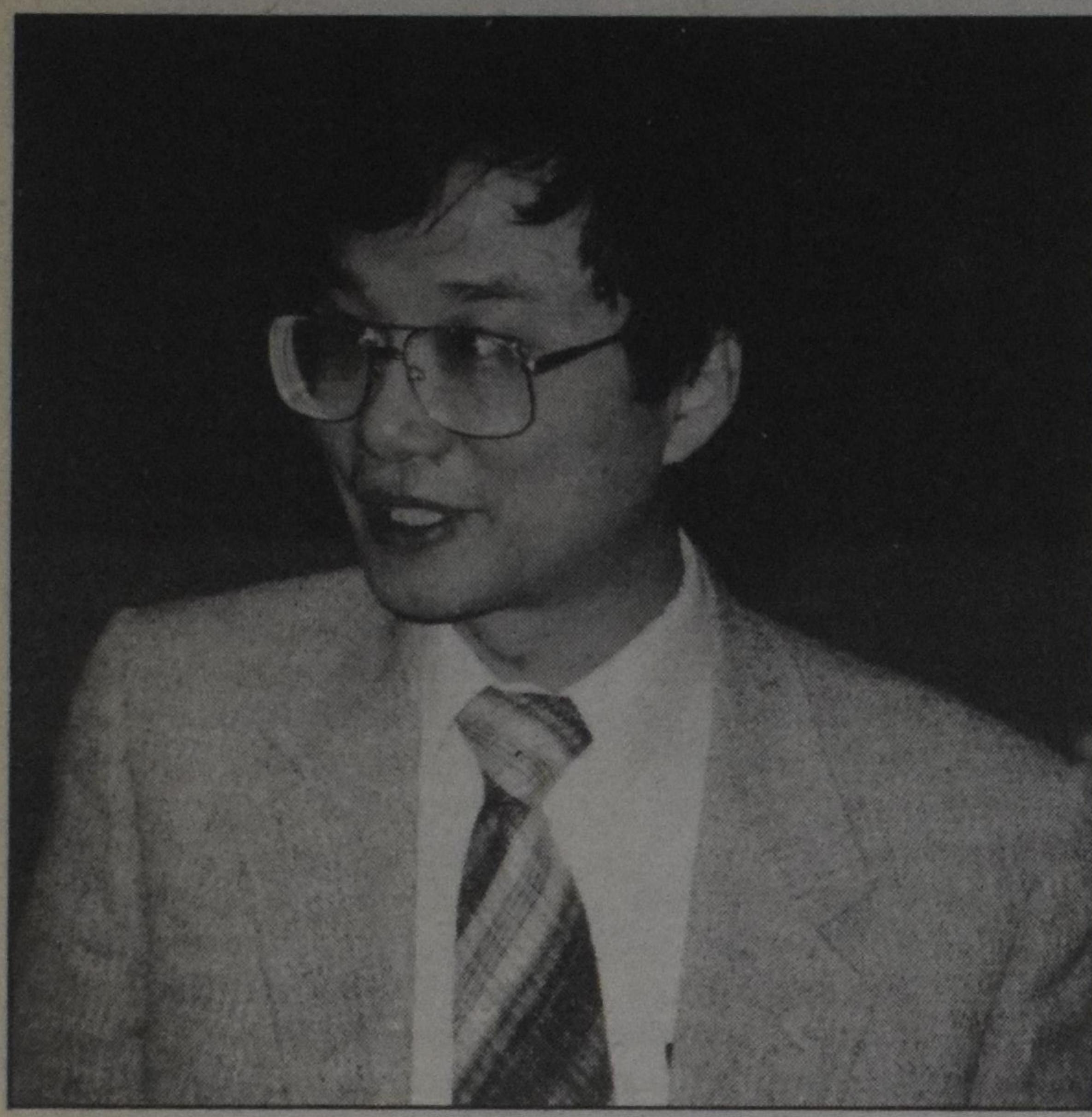


Photo: Robert VanderVennen

Rev. Warren Lai describes Chinese immigrants

**Robert VanderVennen**

AGINCOURT, Ont.—Caucasian Christians who wish to bring the Gospel to Chinese immigrants must be willing and able to learn about the Chinese immigrant culture. That was the message brought recently by a panel of four Chinese Christian community workers in Agincourt, Ont., a section of Scarborough where new Chinese immigrants, mostly from Hong Kong, now make

up a majority of the population.

Rev. Warren Lai of the Scarborough Chinese Baptist Church gave an overview of the Chinese population in Canada by identifying four waves of Chinese immigration. Those who came to Canada before 1950 were mainly labourers and self-employed businesspeople who would typically run restaurants and laundries in large cities and small towns,

especially in Western Canada. Their now-adult children are "CBC's"—Canadian-born Chinese. They are a frustrated group with many problems, people who were neglected by their parents because both parents worked long hours.

An important group are the "visa students" of the '60s and '70s. They were highly motivated to become successful professionals in order to stay in Canada. They now live mostly in large cities and university towns. They have a lot to offer and need to be more involved with non-Chinese people. Their children are well-adjusted, but later will be hit with a big midlife crisis, says Lai.

A group that resists integration is the wealthy entrepreneurs, who are usually middle-aged or older. Their children have a very hard time adjusting to Canada.

**Professionals take factory jobs**

The fourth group that Lai identified are people who in Hong Kong were accomplished scholars and professionals. Often they are forced into blue-collar jobs because their credentials are not recognized in Canada and their language skills are not strong enough to compete. In their 30s and 40s, they are often very lonely people.

Thomas Lam illustrated his own adjustment problems by saying that a couple of weeks ago his water tap started dripping. So he phoned a plumber, like he'd do in Hong Kong. The plumber told him it would be too costly for him to come and fix it. So Thomas asked his friends what to do, and one of them told him how to fix it himself. So he went to Canadian Tire to get the materials, but felt totally stupid—he, an intelligent, professional—as he tried to explain in his unclear English what he needed. "We need a lot of support," he concluded.

Counsellor Kit-Ming Kao told of marriage and family problems, intensified by immigration and Chinese reticence to talk with others about such problems. Immigrants have major self-esteem problems, she said. She urged the Caucasians present to reach out to understand these problems.

Social worker Colin Ko sketched a case study of a Chinese family where the father and mother both took factory jobs because their professional credentials were not recognized in Canada. The grandmother who lives with them speaks only Chinese. A son in junior high school became a discipline problem, and after a quarrel with his father, ran away from home.

The father feels terribly guilty because he feels he lost his son.

"These people need Christ," concluded Ko. "Through Christ they can accept each other and their lives will have meaning."

Chinese immigrants have spiritual needs, emphasized pastor Lai. They ask very deep questions about their lives. They are searching spiritually because their lives have been drastically uprooted. In making major adjustments they are especially open to the gospel.

Different kinds of churches are needed for Chinese immigrants, said Lai. Recent immigrants need Chinese churches where Chinese is spoken. Second-generation Chinese people function well in inter-Asian churches which include Korean and Japanese people as well as Chinese. The third generation is ready for fellowship and worship with all Canadians.

"Know Your Neighbour" was the theme of the meeting. It was sponsored by Agincourt Ecumenical Ministries. The underlying idea is that we can't evangelize and draw into our churches people whose different cultures we make no effort to understand.

## Christian music company produces 'inspirational' cassette for U.S. soldiers in Gulf

LAGUNA HILLS, Calif. (EP)—Maranatha! Music, a Major Christian music company, is distributing 300,000 inspirational cassettes to U.S. troops stationed in the Persian Gulf. The cassettes, which have won the support of U.S. officials, are being distributed with official U.S.

Chaplain material in the Gulf, according to Maranatha! officials.

"In war, the first line of battle a soldier faces is within," said Maranatha! Music vice president Buddy Owens. "It's the war for both the heart and mind against an invisible enemy that is far more dangerous than

any enemy you might see on the battlefield." This enemy from within is confusion, anger and fear, Owens asserted.

Owens says he dedicated his life to the project for four weeks to complete the cassette, entitled "Operation Desert Storm—I Will Be With You," which "is striking a

combination of music and spoken messages of hope and encouragement for the armed forces in the Gulf conflict," according to Maranatha! officials. Owen wrote the script for the cassette, which was created in cooperation with the U.S. Armed Forces Chaplain's Board at the Pentagon to help troops "work through mental, emotional and spiritual issues they are facing."

Maranatha! Music has been recognized as a leader in the

Christian music industry; this year the company was awarded the President's Award for leadership and integrity in their particular form of ministry, and for their outstanding contributions to Christian broadcasting during the past two decades since their founding in 1971. The only two previous recipients of the award were Dr. Billy Graham and Chuck Colson, founder of Prison Fellowship Ministries.

## Foodgrains bank ships tons of wheat to Sudan

WINNIPEG (CFB)—Nearly 22,000 metric tons of Canadian wheat is eastward-bound for Sudan in a major food shipment co-ordinated by the Canadian Foodgrains Bank (CFG). The wheat was bulk-loaded together with almost 400,000 empty bags onto the *Trident Beauty*, which departed from Quebec City on February 9. The vessel travelled through the Suez Canal, arrived at Port Sudan in late February.

The shipment is a joint effort of several Foodgrains Bank partners including the Mennonite Central Committee, United Church, Canadian Baptist Federation and Christian Reformed World Relief Committee, World Vision, Care Canada and Oxfam Canada.

"This may be the largest

shipment in our history, but the need has never been greater or more serious," says CFG executive director Al Doerksen. "A food shortage of immense proportions is shaping up in Sudan and northern Ethiopia. Between now and their next harvest in October or November more than one million metric tons of food aid may be needed from the international community. This shipment will provide sufficient food to totally supply about two million people for a month."

Although there was earlier concern that the Gulf war would prevent shipping through the Suez, so far this has not been a problem. War insurance premiums also have not escalated beyond normal levels for this route.

As food aid, it takes about

400 grams of wheat to provide a daily ration to a totally dependent person in Sudan or Ethiopia. Thus, one metric ton provides enough food in relief work to feed 2,500 people for a day. The Foodgrains Bank will ship over 50,000 metric tons in 1990-91.

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# 'One will be taken and the other left'

Nick Overduin  
This article was originally a sermon dealing with Matthew 24:36-51, I Thessalonians 4:13-18, and II Peter 3:6,7. It is advisable to read those passages before reading the article, since these are the three passages most often used to promote a "Rapture" doctrine.

Have you ever seen pictures of what is called "the Rapture"? There are quite a few Christians who believe in a doctrine they call "the Rapture." I've seen postcards, for example, of an airplane flying through the sky and suddenly the pilot disappears. He has been "raptured" into heaven, and the co-pilot, who must apparently not be a Christian, is forced to fly the plane alone.

I've seen pictures of "before and after" of four people driving in a car. Suddenly two of the people (including the driver) disappear from the car and it smashes into a tree by the side of the road.

A husband and wife are doing the dishes together and suddenly the wife is gone. Three kids are in a sandbox. All of a sudden there are only two left.

These pictures of the Rapture can be pretty scary. People left at work, people left at home, people left at play; all are in a state of panic because suddenly so many people are just plain missing, without a moment's notice. What are we supposed to make of this Rapture doctrine?

One thing must be said immediately: it is certainly a doctrine which has a very negative view of this world. According to this doctrine salvation consists very simply in being taken *out of* this awful world down here below — this messed up excuse for a planet. And after we are taken out of this world and brought to safety, God is going to totally destroy the people who are left behind.

God, according to Rapture theology, has no further plans for this world after he has "raptured out" his faithful children. God has given up on this world for good, he's tired

of the whole business, he's going to whisk us away to safety, and then, watch out, world, watch out!

Some readers may remember that during the Second World War there was a time when thousands of Allied soldiers were trapped in the area of Dunkirk. They faced certain death unless they could be rescued quickly. A massive rescue was undertaken and enormous numbers of soldiers escaped to safety.

According to the Rapture doctrine, this escape at Dunkirk is a good example of salvation. Life is a cruel war and salvation consists of being snatched away from this life by God in the Rapture.

## Just passing through?

What should we say in response to this doctrine? I'm guessing that although there are many Christians who do not believe this doctrine, they don't really know why they don't and they probably can't explain themselves very well — especially not when someone comes up to them and says, "Look, it says right here in Matthew 24, 'One will be taken and the other left.'" What does that verse mean? Doesn't it seem to imply a Rapture?

Let's take a close look at the passage. The verse *does* say, "One will be taken and the other left." However, Matthew never says that it is *good* to be taken and *bad* to be left. The verse in question never says that the ones who are taken are blessed while the ones left behind are judged. Jesus is not suggesting that those who are taken experience God's grace while those who are left behind experience God's wrath.

## Opposite truth

In fact, when we read the passage in a very plain and simple way, the opposite meaning comes out. To be taken is to be judged, to be left is blessed. To be taken is to experience God's wrath, to be left is to experience God's grace.

We must listen to the parallel structure embedded in the words of Jesus: Jesus says (v. 38), "in the days before the

flood, people were eating and drinking, marrying and giving in marriage, up to the day Noah entered the ark; and they knew nothing about what would happen until the flood came and took them all away. This is how it will be at the coming of the Son of man. Two men will be in the field; one will be taken and the other left. Two women will be grinding with a hand mill; one will be taken, and the other left."

In other words, to be taken (as in "taken away by the flood") is the negative thing and to be left behind is positive. Noah and his wife and children were *left* on this earth. They were *not* taken. Everybody else was "taken."

Robert Gundry's Commentary on Matthew is helpful here. Gundry states: "Matthew's parallelistic insertion of *eirein* in verse 39, where judgment is in view, makes the taking judgmental in his Gospel. Hence, being left means being spared from instead of exposed to judgment" (p. 494, *Matthew: A Commentary on his Literary and Theological Act*; Eerdmans, 1982).

A consideration of the context is also helpful. In verse 51 of Matthew 24, Jesus even spells out clearly where those who are "taken" are going to be taken. He says the Master will assign them a place with the hypocrites where there will be weeping and gnashing of teeth. They will be taken, in other words, to hell.

Meanwhile, those who are left are going to receive the tremendous blessing of then being placed in charge of *all* the master's possessions (verse 47). The context is quite clear then, that when Jesus says "one will be taken, the other left," he means those who are taken will be judged, those left are saved.

If we Christians use this text to prove a Rapture doctrine then it is quite obvious that we are reading something into the text which isn't there.

We all have a natural tendency to read into the Bible what we already think. If we think that this world is a horrible piece of garbage orbiting senselessly in a meaningless galaxy and salvation means to get out of this world to a better place,

## God doesn't make junk

then we read, "One will be taken and the other left," and we say, "Aha, that proves it. We're going to be taken out of this horrible world."

But when you read the text outside of that view, it clearly speaks against the Rapture idea. The good news is "This is my Father's world, oh, let me ne'er forget that though the wrong is great and strong, God is the ruler yet."

God loves this world that he made. As a saying goes that I saw once, "God does not make junk." God sent his Son, not to get us out of this whole excruciating mess, but, as the Bible says, "to save the world through him."

"The whole creation groans in eager expectation" says Paul, "that the creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God."

Salvation does not mean being airlifted out of Dunkirk. Salvation is more like D-Day, when the Allied forces stormed the beaches of Normandy and set about reclaiming the lands that had been lost to Hitler.

Military metaphors are not ideal in describing the Good News, but God, so to speak, is storming the beaches of this whole world for Jesus Christ. God is reclaiming his lost planet. He wants this world back, all of it, and every area of our lives, and he's coming back some day to plant the flag of his Kingdom back on *this world*.

## Our works have eternal meaning

This is precisely why we need to act Christianly with this planet and in every field of human endeavour. There are valid disagreements among Christians on exactly *how* to implement the Lord's will in different areas of God's creation. As Christians we can all tolerate these disagreements. But there should not really be any disagreement on the *necessity* of bringing God's will to bear in every part of life, for God did in fact come to redeem everything, not to "get us out."

To be sure, there are times in God's war with sin and evil when he does airlift us to safety. When we die, for example, God takes us to be with him in heaven. When we die, we are with the Lord. Absolutely! What a comfort for us!

### *Heaven not our final home*

But heaven is not God's final goal. It is merely a rescue operation which he conducts along the way. It's like the battle of Dunkirk. God's final goal is not to win a little battle but to win the whole war against sin and evil, forever and ever. He doesn't ultimately want to take us out but he wants to leave us here. He wants to give us, in fact, a renewed creation, a new heaven and a new earth where we will reign with him forever and ever. And he wants us to be his co-workers in building that new world.

Are we going to be taken up to go up to the New Jerusalem? No, not at all. Scripture says, "I saw the New Jerusalem descending out of heaven" (Rev. 21:2). The New Jerusalem is coming down here. "And I heard a loud voice from the throne saying, 'Now the dwelling of God is with men, and he will live with them' (Rev. 21:3). That is the final goal.

In the meantime, if we die before Christ returns, yes, we are taken out of this world to be with God. Although this is a tremendous comfort for us, it is merely a stop-gap measure, a temporary solution, in the larger picture of the history of salvation.

God doesn't want us to be souls floating around on clouds playing harps. He wants us on his new earth, with new resurrection bodies, bodies like Jesus had, bodies which will never die again.

But some readers may say, "What about the second passage listed at the top of this article, I Thess. 4:13-18, in which Paul talks about going to meet the Lord in the air. Doesn't that prove the Rapture idea?"

Again, let's take a closer look. "The Lord himself," says Paul, "will come down from heaven, with a loud command, and with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first. After that, we who are still alive and are left will be caught up

### *Meeting the king in triumph*

with them in the clouds to meet the Lord in the air."

Practically every city in Paul's day had a king, just like we today have mayors. Every once in a while, a king would go out of the city to fight a war along with his troops from the city. All the rest of the citizens would watch by the city wall for the king to return.

If they saw the king and his army returning, they knew the victory had been theirs.

When they saw from a distance the king returning, a shout of joy and triumph went up from the city. The gates were opened and the people streamed into the plains to meet their home-coming king and escort him back into the city. There was a common word for that (*apantao*), and that is the word Paul uses in this passage.

We are going to meet the Lord in the air so that we can escort him the rest of the way back to his earth. That is what Paul means. We are not going to meet him in the air in order to get out of here. We are going to meet him in the air in order to be his cheerleaders as he makes his final descent to his original destination.

Think about this: Why do we imagine God would come down to the level of the clouds? If it is merely to get us out, God would not need to come closer to earth in order to accomplish that. God is not like a rescue helicopter which needs to get fairly close to a drowning victim before being able to throw out the rope.

Our God is a great God, the Lord of lords and King of kings. The reason he is coming down to the clouds is because he is on his way here! He will again "walk through the garden in the cool of the day."

What a thing to look forward to! And that is what the Thessalonians did look forward to, and why they started worrying about those in their church who had already died. They asked Paul, "Those who have died among us, are they going to be less fortunate than us?" And Paul's answer is, "Oh no, don't worry about the ones who have already died."

"God," says Paul, "will bring with Jesus those who have fallen asleep in him."

So also we today in the 20th century do not need to worry about those who die in the Lord before Jesus comes back. God has airlifted them to safety. But God's final goal is to come back to this earth and claim it as his own. The New Jerusalem will descend.

One final passage is often

used to justify the Rapture doctrine, and that is II Peter 3:6-7. Peter's words are, "By water ... the world of that time (Noah's time) was deluged and destroyed. By the same word the present heavens and earth are reserved for fire, being kept for the day of judgment and destruction of ungodly men."

### *Refining fire*

This passage, like the two already considered, does not provide a good foundation for a Rapture doctrine. Fires in the ancient world were not used primarily to burn things up, but to purify. Various verses, for example, talk about gold being refined in the fire.

God's purpose is a renewed Creation. God's Creation survived the flood as a purified world, redeemed from the corruption which had pervaded it. So too, the fire at the end of time should be envisioned not as something which simply demolishes the current Creation, but as something which burns up the dross so that purity remains.

We must all confess a mystery as to the precise extent to which the new heaven and the new earth will factor in the renewal of the present globe. These details we must leave to God.

But the point is that salvation is a wholistic event, an earthly, concrete event which restores the created order which God made and declared good and which we will enjoy forever.

### *Praise God and enjoy him forever*

In summary: Although differences of opinion among Christians as to the exact details of Christ's return may not be all that significant in themselves, the assumptions behind those variations can create profound differences in the way we view many aspects of life.

For example: missions. Are missionaries sent to save souls or be channels through which God redeems the earth?

Our bodies: Are they part of the object of God's wholistic salvation, or are they expendable prisons for the souls trapped inside?

The Persian Gulf War: Is it



Jan van Eyck. *The Last Judgement*.

something we should be keenly interested in because it might turn into the Armageddon which will precede Rapture and which we desire so much, or is it something which is unspeakably tragic and which breaks the heart of our God because his world is once again being torn and shattered and human beings made in his image are suffering?

And death. Certainly the issues raised in this article force us to deal with the meaning of death. Personally I believe it is appropriate to speak about "going home" when we are talking about death. I do not feel like quibbling about words when dealing with funerals. Of course it is fine to speak about home when one is dying. There are some beautiful songs in the 1987 *Psalter Hymnal* which also talk of "home" quite freely when dealing with death.

I particularly like the black spiritual (which, of course, comes from enslaved people) "Precious Lord, take my hand, lead me home." This is a very

passionate, intense plea. Also moving is the victorious undertone of "Swing low, sweet chariot, coming for to carry me home."

There is nothing wrong with such talk. But let us all remember the point of salvation. The point is not that I as an individual can come home while the rest of the battle rages on. Our home-coming at death has appropriately been referred to throughout church history as the "doctrine of the intermediate state." That is what our home-coming is: an intermediate state. And what we should look forward to is not the intermediate state, first of all, but the final state, the glorious coming of the Kingdom of God, of which, as Paul said, "no eye has seen, no ear has heard, no tongue can describe what God has laid up for those who love him."

*Nick Overduin is the Christian Reformed chaplain at Brock University, St. Catharines, Ont.*

## Issues

# This world is not my home: Christian hymns and the Rapture

**Nick Overduin**

Many dimensions of Rapture theology have crept into the church's hymnody over the years. Sunday morning television evangelism programs are a particularly good place to find them.

My own denomination, the Christian Reformed Church, until recently had a generally good hymnal which, however, contained numerous allusions to Rapture theology (even though the church and most of its members do not officially adhere to that theology). My church's new hymnal clears up many of those allusions.

The famous song "How Great Thou Art," for instance, used to say (stanza 4): "When Christ shall come, with shouts of acclamation, to take me home...." The song now reads: "When Christ shall come, with shouts of acclamation and claim his own...." This is a very big difference.

Is Christ going to come to take me home, as if I'm an alien here and heaven is my only home? No, Christ is coming to claim his own because, in a very real sense, we are already home.

Another hymn says: "Spirit of God who dwells within my heart, wean it from earth, through all its pulses move." In the 1987 *Psalter Hymnal* the hymn now asks the Spirit to wean our hearts, not from earth, but from sin. Again a very big difference in theology with just one word.

My denomination also made a significant, one-word change

in the hymn "Jerusalem the Golden." Verse 3 now says: "There is the throne of David, and there from pain released." The old version of the hymn said: "There is the throne of David, and there from care released." Being released from care implies wanting to get out of and away from everything here on earth. We do need to be released from the pain of this life, but not from caring, as such. Caring about life and our world is an integral part of the task for which God made us.

Another example of a small but profound change occurs in the beautiful hymn "Abide With Me." The old version had a line which said: "I fear no foe with you at hand to bless, ills have no weight and tears no bitterness."

### Diminishing our experience here and now

While we can understand being very tired with life in various circumstances and relying confidently on God to see us through, there's something wrong with that line. How can we say that ills have NO weight and tears NO bitterness. It does hurt to have to die or suffer, or to experience the death of those we love. It does hurt to deal with sickness and sin. Our tears can be very bitter. We can only say none of that matters if we take the view that salvation will get us out of this mess, allowing us to leave this awful world behind — "I'll be saved, so it doesn't matter, I don't have to think about it."

That is not a healthy way to view life.

The new *Psalter Hymnal* changes that line to: "I fear no foe with you at hand to bless, though ills have weight and tears their bitterness...." This affirms that "this is my Father's world, O let me ne'er forget, that though the wrong is great and strong God is the ruler yet." (There's a little change there, too. The wrong not only "seems" strong — it is; the devil has great power and we shouldn't minimize that reality. But despite Satan's power, God's is far greater and he still rules.

A few "otherworldly" hymns were eliminated from the new hymnal altogether. One with a particularly negative view of God's world said, for instance: "Look how we grovel here below, fond of these trifling toys; our souls can neither fly nor go to reach eternal joys."

"Beneath the Cross of Jesus," an admitted old favourite of many, is gone also, I suspect because it, too, takes a negative, individualistic and otherworldly view: "I take, O Cross, thy shadow, for my abiding place ... content to let the world go by, to know no gain nor loss." Does the Bible tell us we should be "content to let the world go by?" It's not in there. But such an attitude can sometimes be found among those who say, "One will be taken and the other left" and it would be nice to be taken."

"Jesus Keep Me Near the Cross" was also eliminated from the 1987 *Psalter Hymnal*. One stanza and refrain said: "Near the cross I'll watch and wait, hoping, trusting ever, till I reach the golden strand just beyond the river. In the cross, in the cross be my glory ever, till my raptured soul shall find rest beyond the river." It's hard to imagine a more earth-shunning

sentiment. I don't know about you, but I'm personally not looking forward to "rest beyond the river." Our final "resting point" is the new earth which God is going to get ready for us by restoring the earth we're already on.

One final example, "Take Time to be Holy" has also been deleted. This hymn exhibits a similar attitude of removing oneself from the world and its affairs and concerns through private devotion: "Take time to be holy, the world rushes on." But we are supposed to be holy IN all our actions in the world. Stanza 4 of that hymn even says, "Take time to be holy ... thou soon shalt be fitted for service above."

Why service above? What's wrong with service here and now? Isn't that why we were created — to serve God now and to continue to serve him forever, in heaven, and then in the new heaven and earth.

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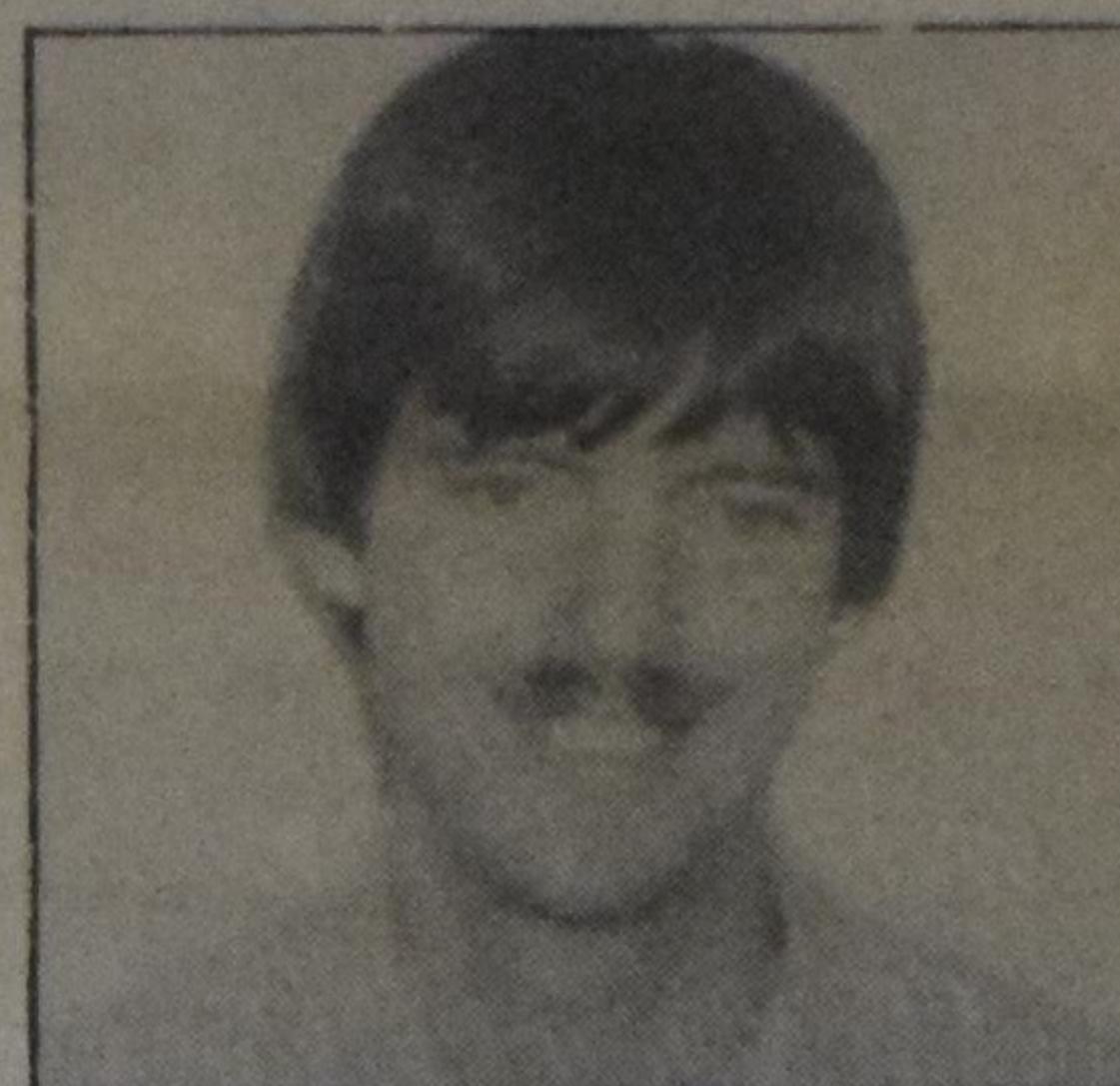
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### Feeling communion

This sense of connectedness grew as I continued to read. The feature article, which described an intense worship event on Manitoulin Island, reminded me of the contributions that both the Island and Paul

## Connected



Syd Hielema

During the last couple of years this column has looked at various news events and wondered how the ways in which they have been reported encourage or hinder our walk in the Spirit. This month we'll focus on one very specific news vehicle familiar to us all: *Calvinist Contact*. This particular column is not written from the perspective of a C.C. columnist, but a C.C. reader who has asked himself: "What good does it do to read C.C.?"

This question arose just two days ago. I had stumbled home in the late afternoon, sifted through the day's mail, found the latest issue of C.C. (February 15), sat down and read it almost entirely from cover to cover. During that read I found myself beginning to play around with the above question.

In that issue the editorial, longer letter, two columns and two news articles dealt with the Gulf War. I picked up my own bag of war sorrow, anger and restless confusion and opened it to these six articles. These six contained a great deal of the same jumble that I had just unpacked. However, each of these had its own unique story to tell, its own unique perspective on the situation, its own manner of discerning the way of the Spirit amid this jumble. Interestingly, after adding this jumble to my own, I felt less jumbled. I felt like there were brothers and sisters in the Lord out there struggling with the same things I was. I felt connected.

Tournier have made in my own life, but also awakened a longing for the type of communion of the saints described in the article. Three other articles dealt with specific problems; each one brought to mind someone who was dealing with the problem discussed. Knowing that each of these three are C.C. subscribers, I wondered how they would respond to the articles. These articles were pulling me closer to these friends.

I could go on and describe how other articles — and even the birth announcements and "help wanted" ads — furthered this sense of connectedness; but you get the point. Dealing with the ambiguities of living as a sheep who follows the Lamb would become an exercise in desperation if it weren't shared. Any vehicle that can facilitate such sharing is a blessing.

This column isn't intended to serve as an advertisement for C.C. My reading of this one particular issue impressed upon me an important task of Christian journalism: to serve as a supporting ligament for the Christian community.

The Apostle Paul tells the Ephesians that from Christ "the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work ... until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fulness of Christ" (Eph. 4:16,13). Growing in Christ is growing in connectedness, both to him and to each other. I'm thankful that the February 15 issue of *Calvinist Contact* helped me to do that.

Syd Hielema studies at the Toronto School of Theology.

## News/Advice

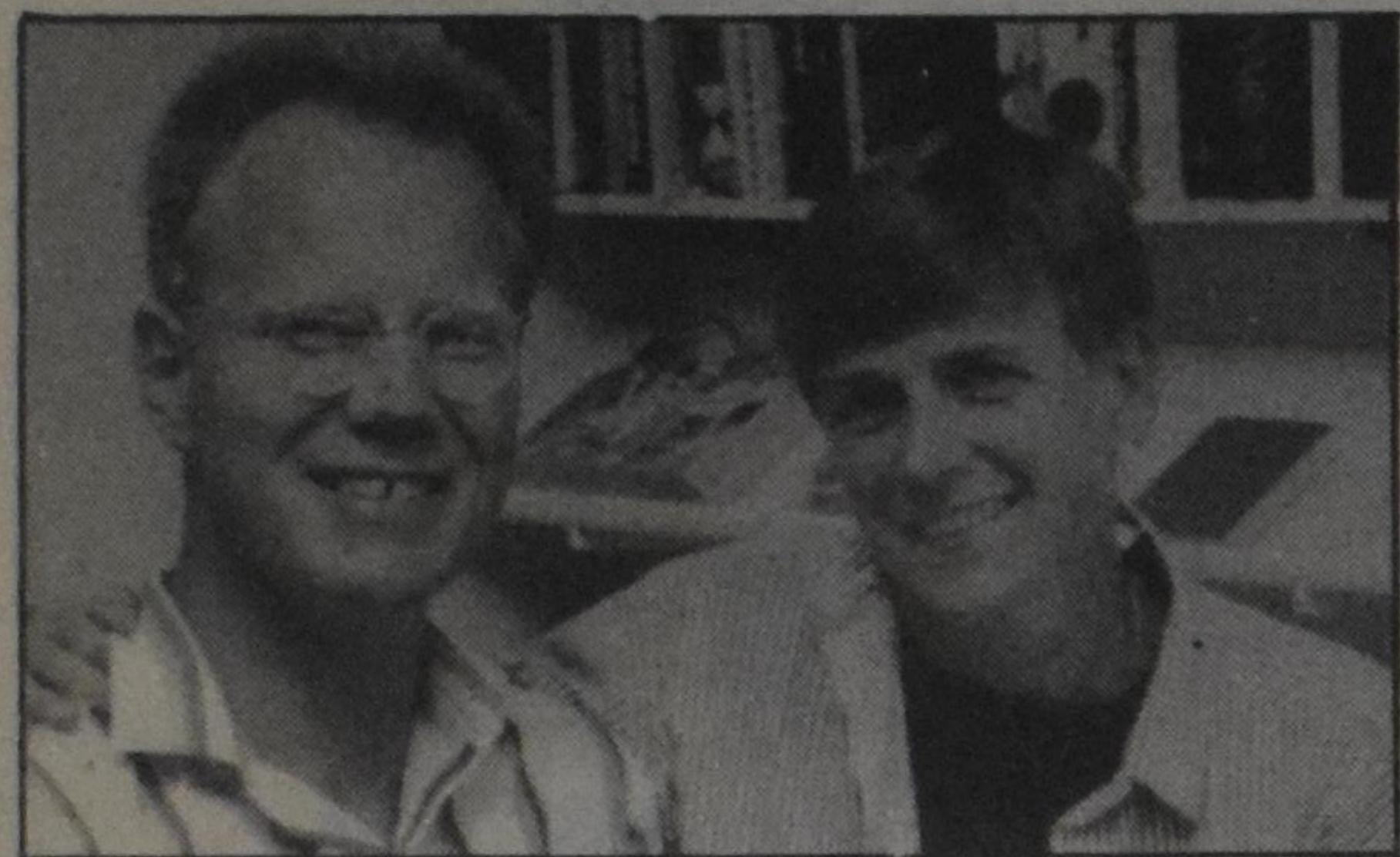


Photo: David Van Dyke

### Peter and Marja are

**I**N

#### Dear P & M:

I am increasingly disturbed by a problem which I think probably a growing number of Christians who live or try to live "in the world but not of it" are being confronted with: in a nutshell I guess it's the attitude that truth is relative and all religions have pretty much the same value.

I am often confronted with this attitude because I (and my husband) have quite a few non-Christian friends. These are not the "wicked," "sly, profane types who fit the picture of the "world" with which many of us grew up. These are decent, well-educated and thinking people who are more compassionate and principled than a lot of Christians I know.

What puzzles me somewhat (again, partly based on teachings since childhood) is that they seem to have no great spiritual (or any other kind of) void in their lives; and I'm sure they see no compelling reason to embrace Christianity. In fact, some have consciously left it because of the cultural domination and atrocities which have been committed in the name of Christ (or at least, in the name of the church) over the centuries. They see Christianity's exclusive claim on the Truth — and any missionary or evangelizing activity to accompany that — as arrogant.

I find it very difficult to combat such an attitude without being obnoxious or totally misinterpreted. Christ does make exclusive claims. How do I get across that his claims are not the same as those made by Mohammed, Buddha, Joseph Smith or anybody else?

#### Dear Puzzled:

Your letter helps us to understand why the Unitarian Church, the Baha'i faith and the New Age movement are so popular. They value all faiths equally and lament the squabbles that have divided people over a God whom no one has ever seen.

We should note that each of the religions mentioned by you strives toward God. Only Christianity shows God striving toward us. That compels us to live a thankful life which celebrates the Lordship and love of Jesus.

Don't use obnoxious tactics to convince your friends that Jesus is the Truth. You have to earn the privilege of sharing your faith. You are doing that by genuinely caring for your unchurched friends and gaining their respect. In the meantime, pray that your friends may be made receptive by the Holy Spirit. Then simply share your faith when an opportunity for a meaningful conversation about Christ presents itself.

The story of Philip's encounter with the Ethiopian is helpful. From it we learn that the Holy Spirit creates the opportunity for an exchange about Christ. These two men clicked because each was opened to the other. Seeing the Isaiah scroll in the Ethiopian's hand, Philip wisely asked, "Do you understand?" Made receptive by the Spirit, the Ethiopian responded with three equally important words,

"Tell me, please."

Be careful that you don't let your un-churched friends rob you of the peace of knowing Jesus. Satan is not above using hypocrisy in Christians AND decency in non-Christians to lure us away from Christ.

We are glad that you have a wide circle of friends. When all is said and done, Jesus gave us only one commandment: "Love one another, as I have loved you." In this hateful and suspicious world, the love of Christ in a Christian is quite capable of making its own unique claim on the Truth.

#### Dear P & M:

Do you think female/female friendships are closer and can be better than female/male or male/male friendships?

#### Dear Close For Comfort:

They often are, but they don't need to be. On average it seems to be true that women are more in touch with their feelings than men; at least they are more willing to share them with each other.

A recent survey asked women and men to define intimacy. The females said it was honest communication with a special friend about their inner thoughts and feelings. By contrast, the males defined intimacy in terms of shared space, physical closeness or a shared activity. The women emphasized *being* while the men emphasized *doing*.

Not all is well in the female realm, however. Margaret Atwood's novel *Cat's Eye* has been widely acclaimed for its painfully vivid portrayals of the petty envy and vicious cattiness that can exist between school-aged girls. Biblical examples of this kind of spiteful hen-pecking are Rachel and Leah, or Hanna and Peninnah.

Homophobia has ruined intimacy for many men and boys. We need to look to Jesus for many things, also to his example of maleness which includes weeping and feeling deeply. From Jesus we learn that men as well as women can be vulnerable without being weak. He frees us to hug our daughters and sons and express our love for both.

Our own marriage gives us the confidence to tell you that female/male relationships can be wondrously close. What it takes is the courage to share and the promise to care.

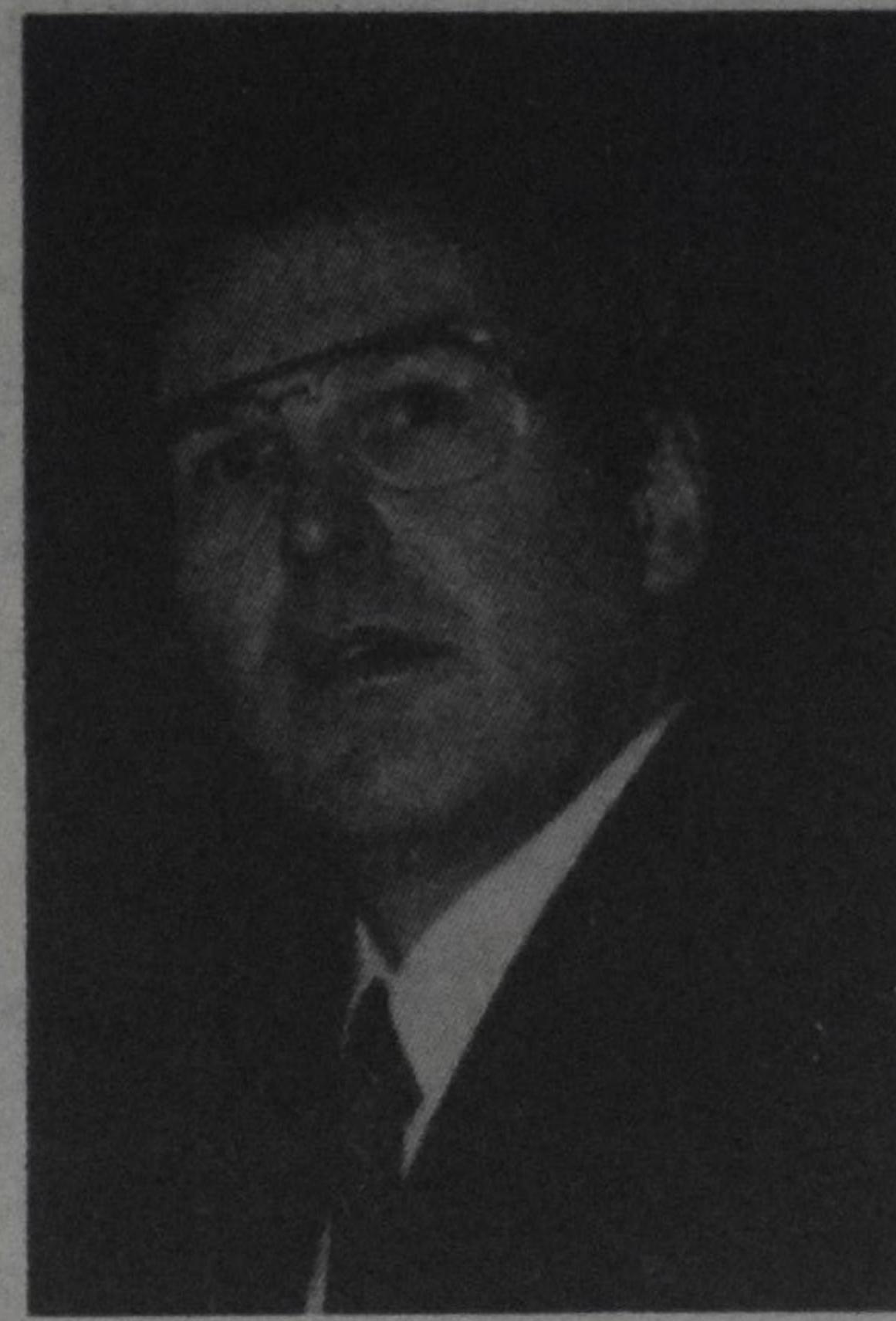
May God bless you with a best friend and a kindred spirit, regardless of gender.

P.S. Recommended reading is Gordon Dalbey's *Healing the Masculine Soul*.

**Write to P & M,**  
c/o Calvinist Contact  
4-261 Martindale Rd.  
St. Catharines, ON L2W 1A1

*Peter and Marja Sloofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Sami DaSilva, Ineke Brouwer-Parlevliet, Tom Zeyl, Marian Van Til and Bert Witvoet.*

## Christian business group applauds federal budget

Photo: C.C. files  
Wilson: lessons on budgeting during a recession.

#### Alison de Groot

BURLINGTON, Ont. — The Reformed Christian Business and Professional Organization (RCBPO) has come out in support of Federal Finance Minister Michael Wilson's budget announced at the end of last month.

"Wilson's budget shows a determination to tackle the ongoing deficit and deal with the economic slowdown in a realistic way," Hans Vander Stoep, RCBPO executive director said in a statement released last week.

"In spite of the fact that any serious deficit reduction is extremely difficult to achieve [while the country is] in a recessionary cycle," Vander

Stoep says, "Wilson includes several items in his budget which will, while not having great monetary impact, certainly say psychologically — we must hold the line on spending."

RCBPO sees initiative in Wilson's proposals to freeze cabinet members' and MPs' salary increases to just below the rate of inflation, in reducing the number of public employees and keeping their salary increases to three per cent, and in applying GST revenue to interest on the federal debt.

Vander Stoep calls Wilson's proposal to increase both employee and employer Unemployment Insurance contributions in mid-year in order to avoid an expected \$6 billion shortfall by the end of 1992, "refreshing" and says it "reminds one of the Japanese corporate practice of semi-annual budgeting."

All in all, says Vander Stoep, this federal budget is supported by the business community which sees it as "a step in the right direction."

Although organized labour and the opposition have denounced the budget, Vander Stoep says Canadians should support this "lets tighten our belts, cut our expenses and live within our means" approach.

## Williamsburg CRC consumed by fire

#### Marian Van Til

WILLIAMSBURG, Ont. — "It's gone; there's only a basement left." One could almost hear Williamsburg (Ontario) Christian Reformed Church deacon Will Brunsved shake his head in disbelief over the phone.

"There's nothing left," the church's pastor, Rev. Johan Tangelde, echoed. "Just cement blocks where the basement was." The church burned sometime between 12:30 and 5:30 a.m. on March 1, but a day later no one, as yet, had any idea why.

"I don't want to speculate on what caused the fire," explains Tangelde. "The fire marshall will investigate. The original structure was built in 1954, it was remodelled in 1973 and the sanctuary was renovated last year." In an older building, any number of things could cause a fire, he notes.

Tangelde sadly points out the irony of having left an extra-long council meeting at the church perhaps not a half-hour before the building started to burn — a council meeting which had taken a great deal of time to discuss a proposed addition to the church. "We have to start now from scratch," he says.

In an emergency meeting the next morning the council had to decide where the 107-family congregation would meet on Sunday, and for many Sundays to come. (Williamsburg is "just a village" and the CRC's members drive in from a wide area.) The local Iroquois United Church will hold them on Sunday mornings for a couple of weeks; Timothy Christian School will serve on Sunday evenings, and for catechism and Calvinettes. For choir and Cadets, it's back to the United Church.

The building was insured for half-a-million dollars, says Tangelde, but it will cost some \$750,000 to replace it. "We're going to look for financial help but we haven't [had a chance to] discuss from where," he adds.

The emotional toll of this sudden calamity was evident in Tangelde's voice, and it's hitting church members hard, he admits. "It's just like you're losing part of yourself. It's very emotional. The highlights of your life take place there — marriages, baptism, funerals, many other important events. It's very much a church-oriented community. The building wasn't a cathedral, but it's the centre of people's lives."



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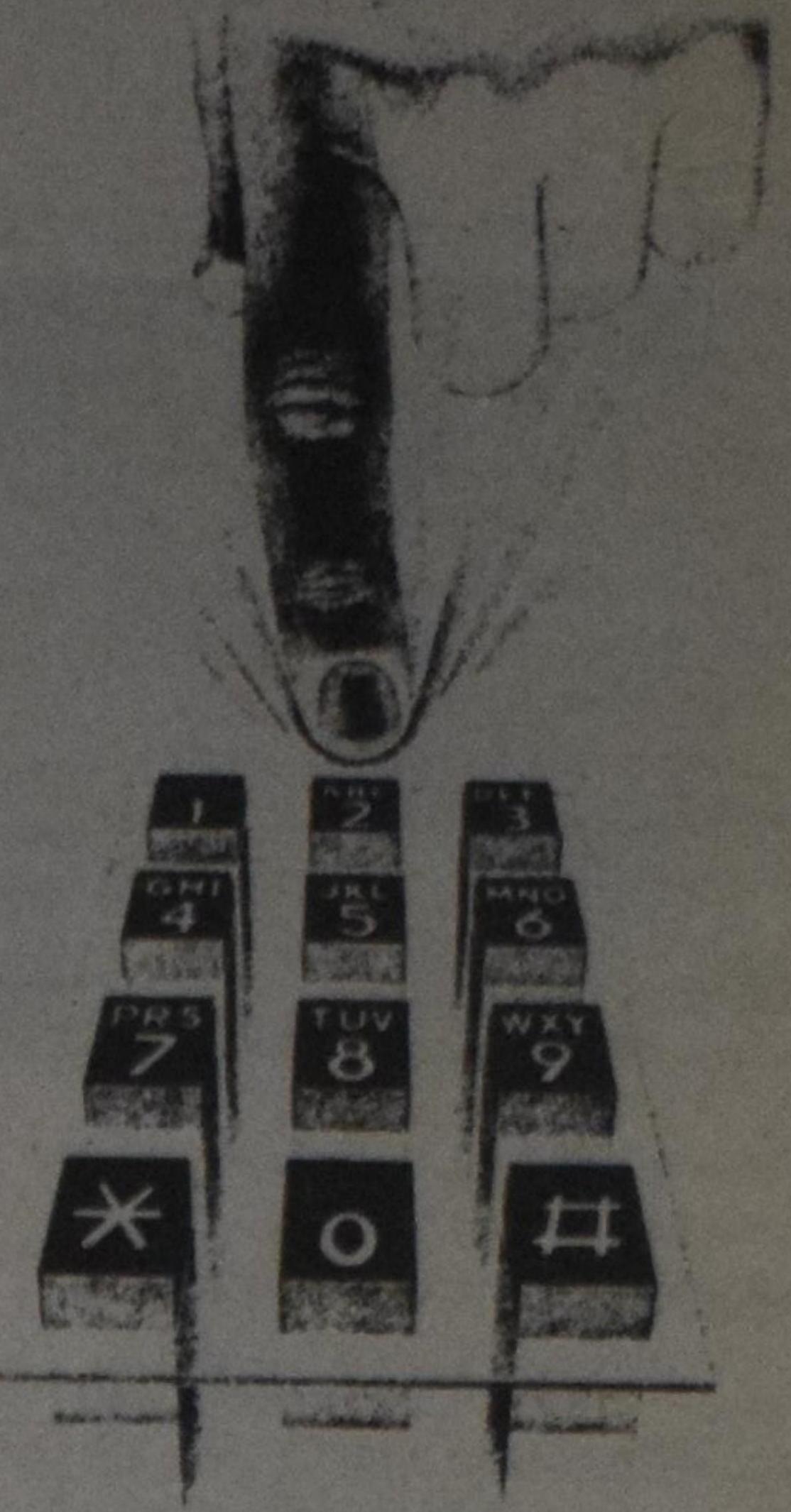
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<b>ATTENTION!</b> a) <i>Calvinist Contact</i> reserves the right to print classifieds using our usual format, unless you instruct us otherwise. b) A sheet with information about an obituary sent by funeral homes is not acceptable since it leads to errors and confusion. c) Photographs sent by fax are not acceptable. If you wish a photo included, send us the original. d) <i>Calvinist Contact</i> will not be responsible for any errors due to handwritten or phoned-in advertisements. e) The rate shown above for classifieds covers any length up to six column inches. <i>Calvinist Contact</i> reserves the right to charge for additional column inches at the rate of \$13.50 per column inch (GST inclusive).	<b>Marriages</b>			<b>ARIJ LANS and JANETTE ELISABETH BOVENBERG (nee De Smit)</b> their 40th wedding anniversary. To celebrate this joyous occasion we invite you to come to an "open house" at their home at 2614 Embleton Rd., Huttonville, Ont., on Saturday, March 23, 1991, from 2:00-5:00 p.m. With love from your children and grandchildren: Tony & Connie Dryfhout — Brampton Melanie, Liza, Kenneth, Alana Frank & Joanne Bovenberg — Huttonville Esther, David, Danielle Simon & Betty Roeleveld — Richmond Hill Derek, Jenny Wes & Rita De Gier — Cambridge Cara, Adam, Bethany Ingrid Bovenberg & Rob Van Staalanduin (fiance) — Huttonville Home address: P.O. Huttonville, ON L0J 1B0
<b>NEWLYWEDS</b> Non-subscribing newlyweds whose wedding announcement with their future address appears in <i>Calvinist Contact</i> will receive a letter offering a first-year subscription for only \$20.00 (GST inclusive)! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose \$20.00 and the couple's future address.	<b>HORINGA-ZANTINGH:</b> Mr. and Mrs. Hank Horinga are happy to announce the forthcoming marriage of their youngest daughter,  <b>ELIZABETH to BRUCE ZANTINGH</b> son of Mr. and Mrs. Rick Zantingh of Dunnville. The Lord willing, the ceremony will take place on Saturday, March 16, 1991, at two o'clock in the Maranatha Chr. Ref. Church, Woodstock, Ont. Rev. Peter De Haan officiating. Future address: R.R.#2, St. Anns, ON L0R 1Y0	<b>VANDER KLOET-VANDERKRUU:</b> Believing that God has brought them together, we, the parents, Harry and Margaret Vander Kloet and Cor and Alida Vanderkruk announce with pleasure, the forthcoming marriage of,  <b>PATRICIA KATHLEEN and ROBERT NEIL</b> Wedding to take place, D.V., on Saturday, March 16, 1991, at 2 p.m. in the Bethel Chr. Ref. Church, Waterdown, Ont. Rev. A. Kuyvenhoven officiating. Future address: P.O. Box 1218, 656 Robson Rd., Waterdown, ON L0R 2H0	<b>WILLIAM and AGNES BENNINK (nee Siderius)</b> with 35 years of marriage, and pray that he will continue to bless them with joyful years together. Bill & Patricia Dodds — Columbus, Ohio Lauren, Alexandra Fred & Arlene Bennink — Ancaster, Ont. Aaron, Kaitlin, Meagan David & Nancy Bennink — Wyckoff, N.J. Phillip Sharon Bennink — Grand Rapids, Mich. Home address: 7 Cherryhill Dr., Grimsby, ON L3M 3B3	1951 March 21 1991 "This is the day the Lord has made; let us rejoice and be glad in it" (Psalm 118:24). With praise and thanksgiving to our heavenly Father we wish to congratulate our parents and grandparents:  <b>Rev. ANTHONY and JANE DE JAGER (nee Smid)</b> with their 40th wedding anniversary. May God bless you always and keep you in his constant care for many more happy years together. Much love from your children and grandchildren: Henry & Nancy De Jager — Chino, Calif. Mike and Becky Jack & Friedle De Jager — Lacombe, Alta. Jennifer, Kimberly, Alicia, Christine, Kyla Peter & Nancy De Jager — Toronto, Ont. Calvin & Wilma De Jager — Chino, Calif. Paul & Dorothy De Jager — Bowmanville, Ont. Julie-Ann, Krista, Joey Robert & Betty Boomsma — Georgetown, Ont. Ted De Jager — Laar, Germany Home address: 1731 Dell Ave., Sarnia, ON N7S 3R5
<b>Thanks</b>	<b>VISSER-SENNEMA:</b> With joy and thanksgiving, John and Joyce Visser of Barrie, Ont., and Bill and Nell Sennema of Hamilton, Ont., announce the forthcoming marriage of their children,  <b>LINDA and RICK</b> on Saturday, March 23, 1991, D.V. Ceremony to take place in the Covenant Chr. Ref. Church, Barrie, Ont., at 4 p.m. Linda and Rick will make their home at: Future address: 2958 Homestead Dr., Box 398, Mount Hope, ON L0R 1W0	<b>Obituaries</b>	<b>FOR SALE</b> <b>Steve's Shuffleboards</b> Try beating those winter blues with a game of shuffleboard with your family and friends. A <i>Sjöelbak</i> comes complete with stones, stone holder, and rules for a total cost of \$99 (includes all taxes and shipping). A <i>bar room</i> model comes complete with stones, rules, shuffleboard dust, and counter, for a total cost of \$179 (includes all taxes and shipping). Please send cheque or money order along with your name, address, postal code and phone number to: <b>Mr. Steve Winkel</b> <b>R.R.#2, Gorrie, ON N0G 1X0</b> or call: (519) 335-3974 ** Please allow 2 weeks for delivery.	Broek op Langedijk Guelph 1951 January 4 1991 With joy and thanks to God, we announce the 40th wedding anniversary celebration of our parents and grandparents:  <b>TED and BERNICE FERWERDA (nee De Boer)</b> "Be faithful unto death, and I will give you the crown of life" (Rev. 2:10b). Their wedding text and the prayer of their children and grandchildren: Cathy & Greg Williams — Guelph Amy, Joy, Tara Ron & Nancy Ferwerda — Guelph Russel, Mallory, Adrienne, Warren Fred Ferwerda & Gerty Riemer — Guelph Bryan & Heather Ferwerda — Elora Daniel, Patricia, Sarah We invite all our family and friends to an open house, D.V., on March 23, 1991, from 3-5 p.m. at First Chr. Ref. Church, 287 Waterstreet, Guelph, Ont. Home address: 8-201 Silvercreek Parkway N., Guelph, ON N1H 3T4
<b>Births</b>	<b>Real Estate</b>	<b>Bi-level semi-dwelling</b> St. Catharines, Ont. \$126,900 An affordable new home for you! Brick and vinyl bi-level, series 800 doors, large eat-in kitchen, oak cabinets and railings, side entrance into lower level, fully landscaped, and many more features. Don't pass this by! To inspect and purchase, call G.W. Abrahams Realty Ltd., broker - Linda Lammers, Sales Representative (416) 688-0037 or (416) 688-2422, pager 130.	Our sincere sympathy goes out to all the Sikkens children and their families who so recently lost their father and now through a tragic accident also lost their mother,  <b>BERTHA SIKKENS</b> That our Lord may comfort and strengthen you all is the prayer of the members of the Ladies Society "Be a Blessing," Bethany Chr. Ref. Church, Fenwick, Ont.	(more obituaries continued on page 16)

## Classified (more teacher ads on following page)

Teachers	Teachers	Teachers	Teachers	Obituaries
<b>AGASSIZ, B.C.</b> : Agassiz Christian School invites applications for the following positions: 1. <b>primary/intermediate</b> position (50% kindergarten/50% administration relief including French) 1 <b>Intermediate</b> position (combined Grade 4/5). Interested applicants, please send resume and/or inquiries to: Mr. Rick Esselink, Principal, Agassiz Christian School, Box 323, Agassiz, BC V0M 1A0. Phone: (604) 796-9310 (school); (604) 796-3209 (home); fax: (604) 796-2952.	<b>BRESLAU, Ont.</b> : Woodland Chr. High School is accepting applications for the following positions: <b>Geography, Math, Computers, French and Art</b> . Send applications to: W.C.H.S., R.R.#1, Breslau, ON N0B 1M0. Tel.: (519) 648-2114.	<b>FRUITLAND, Ont.</b> : John Knox Memorial Christian School seeks applicants for the following possible positions: a part-time <b>kindergarten teacher</b> and four full-time <b>primary/junior teachers</b> . Please contact: Mr. Julius De Jager, Principal, at (416) 643-2460 or write to 795 Hwy. #8, Fruitland, ON L0R 1L0 for application forms.	<b>LISTOWEL, Ont.</b> : Listowel Christian School is seeking qualified teachers to teach at the <b>intermediate level (Grades 5-8)</b> . Interest in the areas of French and/or Music would be welcome. Please send inquiries to: Listowel Christian School, Box 151, Listowel, ON N4W 3H2. Phone: (519) 291-3086.	"Wees getrouw tot de dood en ik zal u geven de kroon des levens" (Openbaringen 2:10b, Rev. 2:10b). On Feb. 13, 1991, the Lord took home our mother, grandmother and great-grandmother,
<b>AYLMER, Ont.</b> : Immanuel Christian School invites applications for a possible opening in a <b>Grade 2</b> classroom. Send letter of application and resume to: Andy Vander Ploeg, Principal, Immanuel Christian School, 75 Caverly Rd., Aylmer, ON N5H 2P6 or call (519) 773-8476 (school) or (519) 773-5009 (home).	<b>CALGARY, Alta.</b> : Calgary Chr. Schools invite applications for the following possible vacancies for the 1991-92 school year: 1) <b>Grade 1</b> — a knowledge of and experience with a variety of methodologies of teaching language arts; 2) <b>Grade 4</b> — generalist; 3) <b>Grade 9</b> — Social studies, language arts, religious studies. Applications are invited from graduating and experienced teachers. Applicants must qualify for Alberta certification and are requested to submit with their application a letter of reference from their minister or pastor as well as a written statement of their philosophy of Christian education. Resumes and/or inquiries are to be addressed to: Mr. John Macphail, Principal, Calgary Chr. Schools, 2839 49th St., S.W., Calgary, AB T3E 3X9. Tel.: (403) 242-2896.	<b>GUELPH, Ont.</b> : John Calvin Christian School, situated in a beautiful university setting, invites applications for a possible opening in the <b>primary level</b> and possible part-time openings — <b>Special Ed., 60% and Grade 7, 70%</b> . Consider becoming part of our growing Christian community. Send inquiries and/or applications to: Jake Vriend, c/o John Calvin Christian School, 290 Water St., Guelph, ON N1G 1B8 or call (519) 824-8860 (school) or (519) 836-6507 (home).	<b>LONDON, Ont.</b> : London District Christian Secondary School has possible openings for positions in <b>Bible, Math and English</b> for the 1991/92 school year. Please send letter of application, resume and statement of faith to: Mr. H. Kooy, Principal, c/o London District Chr. Secondary School, 24 Braeside Ave., London, ON N5W 1V3. Tel.: (519) 455-4360.	<b>ELSINA TEN HAAF (nee Alons)</b> born May 17, 1896, in Onstwedde, Groningen, the Netherlands. Widow since Feb. 1, 1971, of Willem Marinus ten Haaf, and predeceased by two daughters-in-law, Fre and Alie; and two grandchildren, Alex and Anthony. She leaves in the care of her Lord her children:
<b>BARRIE, Ont.</b> : Timothy Christian School expects to have openings for September 1991. Three-day <b>Kindergarten</b> and/or two-and-a-half-day <b>remedial</b> . There is a probable opening in <b>Grade 5 and 6</b> area. Please send resume and references to Timothy Christian School, c/o Mr. H.K. Bergsma, 49 Ferris Lane, Barrie, ON L4M 2Y1	<b>BELLEVILLE, Ont.</b> : Belleville District Christian School has a possible opening in <b>Grade 7</b> . Enjoy the beauty of the Bay of Quinte area and the challenge of teaching at a dynamic, interdenominational Christian school. Send resume to: Belleville District Christian School, R.R.#5, Belleville, ON K8N 4Z5	<b>HOUSTON, B.C.</b> : The Houston Christian School, located in north-central British Columbia, has possible <b>elementary</b> teaching positions open. Please direct all inquiries and applications to: Mr. Doyle Smiens, Principal, Box 237, Houston, BC V0J 1Z0. Phone: (604) 845-7736.	<b>MAPLE RIDGE, B.C.</b> : Haney/Pitt Meadows Christian School is accepting applications for openings on its teaching staff in the <b>K-2 and 6-7 grades</b> for the 1991/92 school year. Please direct inquiries to: Ted Vroon, Principal, Haney/Pitt Meadows Christian School, 12140 - 203 St., Maple Ridge, BC V2X 4V5. Tel.: (604) 465-4442.	<b>Wout &amp; Lien ten Haaf</b> — Grand Rapids, Mich., U.S.A. <b>Ammy &amp; Jan Ferkranus</b> — Brampton, Ont., Canada <b>Jan ten Haaf</b> — Grand Rapids, Mich., U.S.A. <b>Pieter &amp; Arend Van Wijk</b> — t'Harde, the Neth. <b>De ten Haaf</b> — Brampton, Ont., Canada <b>Gre &amp; Ruud van den Berg</b> — Grand Rapids, Mich., U.S.A. <b>Annie &amp; Teun de Reus</b> — Oamaru, New Zealand <b>Harry ten Haaf</b> — Kelmscott, Australia <b>Piet &amp; Lies ten Haaf</b> — Grand Rapids, Mich., U.S.A. <b>Wim &amp; Henny ten Haaf</b> — Zwolle, the Netherlands <b>Mieneke &amp; Frits Stoffels</b> — Stoney Creek, Ont., Canada Sixty-six grandchildren and 157 great-grandchildren. Funeral service took place Friday, Feb. 15, 1991, in Brampton, Ont. Rev. G. Nederveen of the Can. Ref. Church of Brampton officiated. Interment took place at Restlawn Cemetery in Grand Rapids, Mich., on Monday, Feb. 18, 1991, with the Rev. P. Kingma of the American Ref. Church of Grand Rapids officiating.
<b>BOWMANVILLE, Ont.</b> : Knox Christian School invites applications for the <b>kindergarten, primary and intermediate</b> levels for the 1991-92 school year. Experience and/or training in French would be a definite asset. If you would like to join our team of committed Christian teachers in a growing school (presently 220 students), please forward application and resume to: Mr. W.M. Helmus, Principal, Knox Christian School, R.R.#1, Bowmanville, ON L1C 3K2. Telephone: (416) 623-5871.	<b>CHATHAM, Ont.</b> : Chatham Christian School invites applications for possible openings in the <b>primary grades</b> . Positions will be either full-time or half-time. Direct inquiries and applications to: Rick Klooster, Principal, 72 Tissiman Ave., Chatham, ON N7M 4G5. Tel.: (519) 352-4980.	<b>JARVIS, Ont.</b> : Jarvis District Christian School invites applications for the following positions for the 1991/92 school year: a definite part-time <b>kindergarten teacher</b> (60%), a possible opening in a combined <b>Grade 2/3</b> . A possible opening in <b>Grade 7</b> , strength in P.E. and Science would be a definite asset. JDSC has a total of 14 staff members and 247 pupils. If you are interested in joining a group of dedicated Christian educators, please send your letter of application and resume to: Garry Glasbergen, Principal, Jarvis District Christian School, Box 520, Jarvis, ON N0A 1J0. Tel.: (519) 587-4444.	<b>MISSISSAUGA, Ont.</b> : John Knox Christian School in Mississauga, Ont., invites applications for possible teaching positions in the <b>primary and junior</b> grades and for <b>Physical Education</b> . Please submit an application, including resume, references, and a statement of Christian education philosophy to: John Knox Christian School, 1884 Lakeshore Rd. W., P.O. Box 54, Mississauga, ON L5J 3X9	On Feb. 5, 1991, after a long illness, the Lord took to his eternal home, our dear mother, grand- and great-grandmother,
<b>CLINTON, Ont.</b> : Clinton and District Chr. School will have a vacancy starting Sept. 1991. Grade level to be determined. If you are interested in a teaching position with our school, please send your application and resume to: Mr. R. Schuurman, Principal, Clinton and District Christian School, P.O. Box 658, Clinton, ON N0M 1L0. Tel.: (519) 482-7851.	<b>COBOURG, Ont.</b> : Northumberland Chr. School has an opening in the <b>primary grades</b> for a full-time teacher who has a background in music. Please call Henry Lise, Principal, at (416) 372-8766 or write: Northumberland Chr. School, R.R.#5, Cobourg, ON K9A 4J8	<b>LACOMBE, Alta.</b> : Central Alberta Chr. High School requires two teachers for 1991-92. 1) any combination of <b>Bio, Chem., Math</b> ; 2) a <b>generalist</b> with combinations of some of the following: Sc., Math., Soc. St., Fr., Ped., Religious St., Bus., Comp. Consider the challenge and the opportunity of growing with, and placing your stamp on a new school with new facilities. We wish to interview both experienced, and new teachers, who would like to teach students in an all embracing Christian curriculum, in beautiful central Alberta. Send applications to: Central Alberta Christian High School, Box 958, Lacombe, AB T0C 1S0. c/o Jack Vanden Pol, Principal.	<b>NEWMARKET, Ont.</b> : Holland Marsh District Christian School invites applications for a definite <b>Grade 1</b> position and for possible <b>kindergarten, Grade 6 and Grade 7/8</b> positions. Please contact: Mrs. C. Bootsma, Principal, HMDCS, R.R.#2, Newmarket, ON L3Y 4V9. Tel.: (416) 775-3701.	<b>GRACE VAN STRATEN (Kalsbeek) (nee Stoter)</b> at the age of 84 years, at Delta, B.C. Predeceased by her husbands: Martienus Kalsbeek, 1974; Herman B. Van Straten, 1985. "for he will hide me in his shelter in the day of trouble; he will conceal me under the cover of his tent, he will set me high upon a rock. Wait for the Lord; be strong and let your heart take courage; yea, wait for the Lord!" (Psalm 27:5,14). Lovingly remembered by: <b>John &amp; Florence Kalsbeek</b> — Delta, B.C. <b>Betty, Martin &amp; Dawn, Caroline Dini &amp; Hank Oldejans</b> — Richmond, B.C. <b>Merlin, Grace Bill &amp; Marcia Kalsbeek</b> — Delta, B.C. <b>Tim &amp; Gloria, Audrey, Geoff, Christa, Jackie</b> <b>John &amp; Ineke Kalsbeek</b> — Mississauga, Ont. <b>Tom &amp; Clara, Joyanne, John Harry &amp; Netty Kalsbeek</b> — Mississauga, Ont. <b>Nicole, Mark</b> and two great-grandchildren Funeral service was held at the Chr. Ref. Church, Richmond, B.C., on Feb. 9, 1991, Pastor John Ooms officiating. Correspondence address: D. Oldejans, 5220 Lancing Rd., Richmond, BC V7C 3A1
<b>BRANDON, Man.</b> : Christian Heritage School, an inter-denominational Christian school offering Kindergarten through Grade 9 to over 100 students, is accepting applications for teaching staff for the 1991/92 school year. Send resume, preferred grade levels, and philosophy of education to: Mr. Warren Smallwood, Principal, Box 1242, Brandon, MB R7A 6K4	<b>DELTA, B.C.</b> : Delta Christian School, due to an increase in enrolment, is accepting applications for the position of <b>French and/or Music and Choir for Grades 4-7</b> ; and <b>principal's relief time for Grades 6 &amp; 7</b> . Applicants must have B.C. certification and are asked to send in or bring in their resume and also make an appointment for an interview. Delta Christian School, 5280 - 48th Ave., Delta, BC V4K 1W5. Phone: (604) 946-2514, Mr. J. Liuewen, Principal.	<b>LACOMBE, ALTA.</b> : Lacombe Christian School, approximately 330 students in K-9, located in Central Alberta, invites applications from teachers for September 1991. There is an opening in <b>Kindergarten</b> and in the <b>primary grades</b> and, due to expansion, an opening in the <b>upper elementary</b> grades. Applicants must qualify for Alberta teacher certification. Send resume to: Wernart van Deventer, Principal, Lacombe Christian School, P.O. Box 1749, Lacombe, AB T0C 1S0. Phone: (403) 782-6531.	<b>OWEN SOUND, Ont.</b> : Timothy Christian School invites applications for a <b>Grade 3/4</b> opening commencing Sept. 1991. Interested applicants please send inquiries or resume to: Mr. Garth Bierra, Principal, 199 4th Ave. W., Owen Sound, ON N4K 4V1. Tel.: (519) 371-9151.	<b>For Sale</b> <b>For sale:</b> Two- and three-manual home or church organs. New, used and demo's. Up to 50% off! Phone: Cantor Organ Imports, Brampton, Ont., at (416) 454-3442.
<b>BRANTFORD, Ont.</b> : Brantford Christian School invites applications for possible openings in the <b>primary and junior</b> grades for 1991-92. Please send application and resume to: Mr. C. VanderVeen, Principal, Brantford Christian School, 7 Calvin St., Brantford, ON N3S 3E4. Phone: (519) 752-0433.	<b>DUNNVILLE, Ont.</b> : Dunnville Christian School invites applications for two possible openings: <b>junior grades, Grade 2/principal's relief</b> . Interested candidates should send a resume and education profile to: Richard Van Egmond, Acting Principal, Dunnville Christian School, R.R.#1, Dunnville, ON N1A 2W1; 1-416-774-5142.			

## Classified

Personal	Teachers	Teachers	Teachers	Teachers
A Christian young man of 25, in the Niagara area, is looking for a Christian young woman, to have a lasting relationship. My interests are in sports, out-door activities, music and family life. Mr. Mark Roorda, 1088 Balfour Ave., Fenwick, ON L0S 1C0	PORT PERRY, Ont.: Scugog Christian School invites applications for a possible Grade 1 and 2 teaching position for the 1991/92 school year. Address all applications and inquiries to: Mrs. Peggy Michel, 14080 Old Scugog Rd., Blackstock, ON L0B 1B0, Ed. Comm. member. Tel.: 416-986-5262.	ST. CATHARINES, Ont.: Beacon Christian High School has openings available in the following areas: Physical Education, Bible and Social Sciences. Send application to: Mr. Peter Van Huizen, Principal, 2 O'Malley Dr., St. Catharines, ON L2N 6N7	STRATHROY, Ont.: John Calvin Christian School, 48 York St., Strathroy, ON N7G 2E3, will have a vacancy in September 1991, for the intermediate (Grade 6, 7 and 8) grade level. Please send your letter of introduction and resume to: Mr. Henry Wiersema, Principal, 48 York St., Strathroy, ON N7G 2E3. Tel.: (519) 245-1934.	EDMONTON CHRISTIAN SCHOOLS
The Consulate-General would like to come in contact with the following individuals: MASSELINK-HOFMAN, Aaltje, born June 1, 1902, last known address: Dobbin Rd., Agincourt (Scarborough), ON M1T 1G3 NIBOURG, Franciscus Wilhelmus, born Feb. 28, 1928, immigrated to Canada on May 9, 1978. NIEVELT-THOMAS, Marretje, born Nov. 6, 1903, immigrated to Canada on Nov. 6, 1903. NOORDERMEER, Teunis, born July 11, 1925, immigrated to Canada on Dec. 14, 1953. de NOOIJER, Anna Anthonia, born Aug. 31, 1927, immigrated to Canada on Nov. 13, 1958. NIJENHUIS, Ate, born April 21, 1930, immigrated to Canada on March 10, 1959. van OOSTEN, Wiecher, born April 3, 1926, immigrated to Canada on July 13, 1955. PALSGRAAF, Pieter J., born March 2, 1927, immigrated to Canada on April 13, 1954. PILON-KOOTSTRA, Saakje, born July 14, 1925. PLAT, Neeltje, born Jan. 23, 1928, immigrated to Canada on June 12, 1967. van der PLOEG, Ida, born Feb. 22, 1902, last known address: 44 William St., Apt. 610, Oshawa, Ont. PRINS, Cornelis Joan, born Sept. 4, 1928, immigrated to Canada on March 12, 1966. van RAS, Albertus, born March 3, 1926, immigrated to Canada on April 8, 1954. REURINK, Rijk, born March 15, 1927, immigrated to Canada on June 7, 1973. de REUS, Nicolaas Leendert, born Nov. 28, 1926, immigrated to Canada on July 19, 1954. ROZENBERG, Engelina, born July 31, 1925, immigrated to Canada on Aug. 2, 1965. SCHOONEWELLE, Harmina, born Aug. 23, 1927, immigrated to Canada on Feb. 5, 1957. SCHOONHOVEN-v.d. GAAG, Helena, born March 25, 1926, immigrated to Canada on July 3, 1951. SCHOP, Cornelis, born March 6, 1926, immigrated to Canada on June 13, 1958. SCHIJFFELEN, Elisabeth, born March 28, 1926, immigrated to Canada on Oct. 21, 1964. van SCHIJNDEL, Simon, born Feb. 9, 1925, immigrated to Canada on Nov. 27, 1956. STALENHOEF, Johanna Maria Theresia, born June 11, 1926, immigrated to Canada on Feb. 21, 1957. STRUIKE, Wilhelmus Johannes, born Apr. 29, 1925, immigrated to Canada on June 4, 1954. SIEBENS, Nicolas, born April 23, 1927. TAKEN, Theodora Alowina, born Feb. 6, 1930, immigrated to Canada on April 25, 1959. TIEL, Klaas, born Dec. 15, 1908, last known address: P.O. Box 1254, Stonewall, MB R0C 2Z0. van TUNEN, Hendrikus, born July 26, 1927, immigrated to Canada on Aug. 31, 1976. van der VEEN, Jan Gerrit, born Aug. 5, 1927, immigrated to Canada on April 28, 1956. van de VEN, Theodora Cornelia Wilhelmina Antonia Henriette, born March 6, 1925, immigrated to Canada on Oct. 27, 1956. VERHEIJEN, Harry Antonius, born June 12, 1927, immigrated to Canada on May 27, 1961. VISSERS-LOOREN DE JONG, Geertruida, born June 6, 1925. Consulate-General of the Netherlands 1 Dundas St. W., Suite #2106, Box 2 Toronto, ON M5G 1Z3 Phone: (416) 598-2520	RED DEER, Alta.: Red Deer Christian School, an interdenominational school, providing Christ-centred education for this medium-sized central Alberta city, has possible openings in both our junior-high and primary divisions. Interested people should direct inquiries and/or applications to: Mr. R. Duggan, Principal, Red Deer Christian School, 14 McVicar St., Red Deer, AB T4N 0M2. Tel.: (403) 346-5795.	SURREY, B.C.: Fraser Valley Christian High School is an interdenominational school in the Reformed tradition serving families and students in the lower Fraser Valley. Due to changing staff and increasing enrolment, we are looking for teachers with a combination of teaching areas in French, Bible, Science, Math, Humanities and Special Education. Applicants should send a resume to the Principal, Al Boerema, Fraser Valley Christian High School, 15353 - 92 Ave., Surrey, BC V3R 1C3. Tel.: (604) 581-1033.	SMITHVILLE, Ont.: "Come to the heart of Niagara." Smithville Covenant Christian School, now three years old, and still growing invites possible openings in primary, junior and intermediate divisions for the 1991-92 school year. Please send your application to: Mr. B. Van Hoffen, Principal, Smithville Covenant Christian School, 6470 Regional Rd. 14, Smithville, ON L0R 2A0. Phone: (416) 957-7796.	EDMONTON CHRISTIAN SCHOOLS EMPLOYMENT OPPORTUNITIES
SARNIA, Ont.: Sarnia Christian School invites applications for an intermediate level teaching position for September 1991. In addition, there are possible positions in the primary and junior levels. Ability in the areas of French, Science or Music will be a definite asset. Job-share applications will also be considered. Please send your inquiries, applications and resume including professional and personal references to: Mr. Pete Weening, Principal, 1273 Exmouth St., Sarnia, ON N7S 1W9. Phone: (519) 383-7750 (school) or (519) 542-5518 (home).	SARNIA, Ont.: Lambton Christian High School is now accepting applications for the following vacancies, effective September 1991: 1 full-time opening in French; 1 full-time opening in Science; 1 half-time opening in Special Education. There will be probable openings in the areas of Mathematics, Computer Studies, Physical Education and Business Studies or a combination of these. Please address your application including resume, credentials and references to: W. Drost, Principal, 295 Essex St., Sarnia, ON N7T 4S3. Phone: (604) 545-7345.	VERNON, B.C.: Vernon Christian School, located in the beautiful Okanagan Valley of British Columbia, is a quickly growing interdenominational school offering educational programs for students in kindergarten to Grade 8. There will be a half-time kindergarten teaching position available and an opening in the primary level (Grade 2/3) for the 1991-1992 school year. Those interested in acquiring these or any other teaching positions are encouraged to direct inquiries and/or send letters of application to: Elco Vandergrift, R.R.#3, Site 19A, Comp. 4, Vernon, BC V1T 6L6. Phone: (604) 479-4532 Fax: 479-3511	ADMINISTRATORS: Educators interested in administrative positions are invited to inquire about possible openings. The Edmonton Christian Schools are dynamic schools allowing opportunity for interested educators to advance into administrative positions.	TEACHERS: Applications are invited from interested individuals for teaching positions with the Edmonton Christian Schools. The Edmonton Christian School system is a progressive school system operating three elementary junior high schools and one senior high school. Applications are being accepted for all positions. The Edmonton Christian Schools provide a good salary and benefit package with ample opportunity for professional development, growth and advancement. Openings are anticipated in the following areas:
SMITHEFS, B.C.: Bulkley Valley Chr. High School of Smithers, B.C., will be in need of a Principal in September 1991. Please send applications with resume to: Mr. G. Ewald, Box 2117, Smithers, BC V0G 2N0	SMITHERS, B.C.: Bulkley Valley Christian School is anticipating possible openings for September 1991 in the following areas: primary, junior high, learning assistance, French and secondary History/Social Studies. Please forward applications and resumes to: B.V. Christian School, P.O. Box 3635, Smithers, BC V0J 2N0 or phone: Ed. Com. Chairman, Mrs. Winette McEwen at (604) 847-2049 or principal Glenn Ewald at school: (604) 847-9833 or at home (604) 847-2186.	WALLACEBURG, Ont.: Wallaceburg Christian School invites inquiries for a full-time, Grade 5/6 position, beginning in September, 1991. An ability to teach French is imperative. Please direct all inquiries and applications to: Mr. Trevor Tristram, Principal, c/o Wallaceburg Christian School, 693 Albert Street, Wallaceburg, ON N8A 1Y8. Phone: (519) 627-6013.	For applications or further inquiries contact: <b>Mr. P.C. Prinsen</b> North Edmonton Christian School 13470 Fort Rd., Edmonton, AB T5A 1C5 Phone: (403) 475-2818; Fax: (403) 478-1728	High School Mathematics Sciences Social Studies Religious Studies English Business Ed.
ATTENTION! ATTENTION! ATTENTION! When you fax your display or classified ads to us (particular obituaries), please type them and check spelling BEFORE you transmit the text. Thank you.	WOODSTOCK, Ont.: John Knox Christian School, Woodstock, Ont., will have an opening in the intermediate grade level and a possible opening in the primary level for the 1991/92 school year. Strengths in the areas of Science, French and/or Music would be an asset. Please send your inquiries and/or resume to: Mr. Henry Tuininga, Principal, John Knox Christian School, P.O. Box 243, Woodstock, ON N4S 7W8. Tel.: (519) 539-1492.	Alliston Community Christian School requires a <b>PRINCIPAL</b> to begin duties for the 1991 school year. Interested parties please contact: <b>Dr. Ian Taylor (705) 435-9471</b> as soon as possible	ATTENTION! ATTENTION! ATTENTION!	Elementary/Junior High Junior High French Junior High Social Studies Junior High Language Arts Junior High Math/Science Kindergarten Primary Coaching

## Stouffville Christian School

requires teachers for the following positions, beginning September 1991 (Ontario teachers certificate or equivalent required):

**Intermediate — Senior div. in the area of French**  
**Primary — Junior div. in the area of French**

Please send your resume to:  
**The Principal, Stouffville Christian School**  
R.R.#3, Claremont, ON L0H 1E0  
Tel.: (416) 640-3297

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## Classified/Events

Teachers

Teachers

Teachers

Help Wanted

Help Wanted



### Hamilton District Christian High School

CHRIST-CENTRED CURRICULUM

DEDICATED STAFF

GROWING ENROLMENT

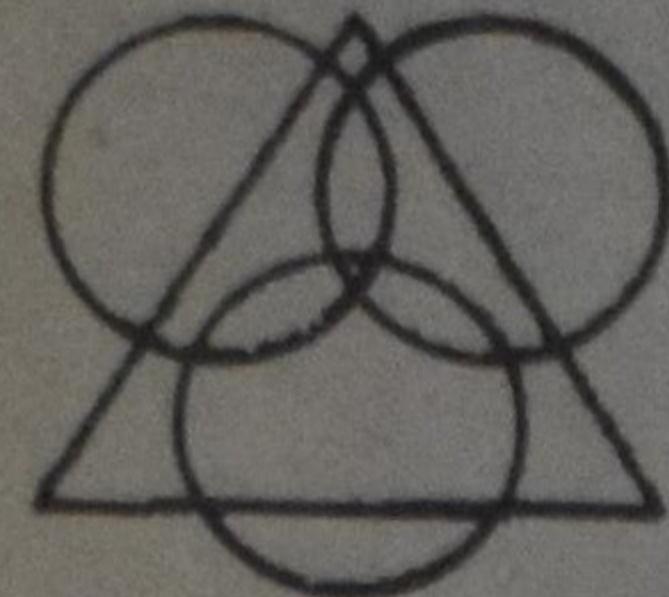
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92 GLANCASTER RD., ANCASTER, ON L9G 3K9, PRIOR TO APRIL 1

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Applications are presently being accepted for positions in:

**PRIMARY — K, 1** (experience an asset)  
**INTERMEDIATE — possible openings in 6 or 7**  
**Opportunity for a teacher with music/band ability**

Centennial is a rapidly growing interdenominational school with a current enrolment of 170 students and 10 teachers (K-8). We hope to add Grade 9 in September 1991.

Send applications, resume and references to:

**Frank Voogd**  
3608 Sparks St., Terrace BC V8G 2A5  
Phone: (604) 635-6173

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for your next event?

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### Miscellaneous

### Events

### Events

*The Woodstock Dutch Theatre Group presents*

### "'n Wespenfest"

A 3 Act Comedy in the Dutch Language by

J. W. VanderHeiden and Henk Bakker

**Wednesday, April 3, 1991**

8:00 p.m.

Woodstock Collegiate Auditorium

35 Riddell Street, Woodstock

Admission: \$6.00 in advance (up to March 20)  
\$8.00 at the door

*Net proceeds to  
Heart and Stroke Foundation*

*Coffee & Door Prizes in Intermission*

For Tickets, send your cheque and a stamped self-addressed envelope to:  
Jasper Vanderbas  
R.R. #3 Woodstock  
N4S 7V7

Bill Hesselink  
R.R. #3 Woodstock  
N4S 7V7

Also playing at "Clinton Klompenfeest" on May 18, 1991.

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Code: \_\_\_\_\_

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4-261 Martindale Rd.  
St. Catharines, ON  
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### Annual Meeting Dutch Marine Veterans

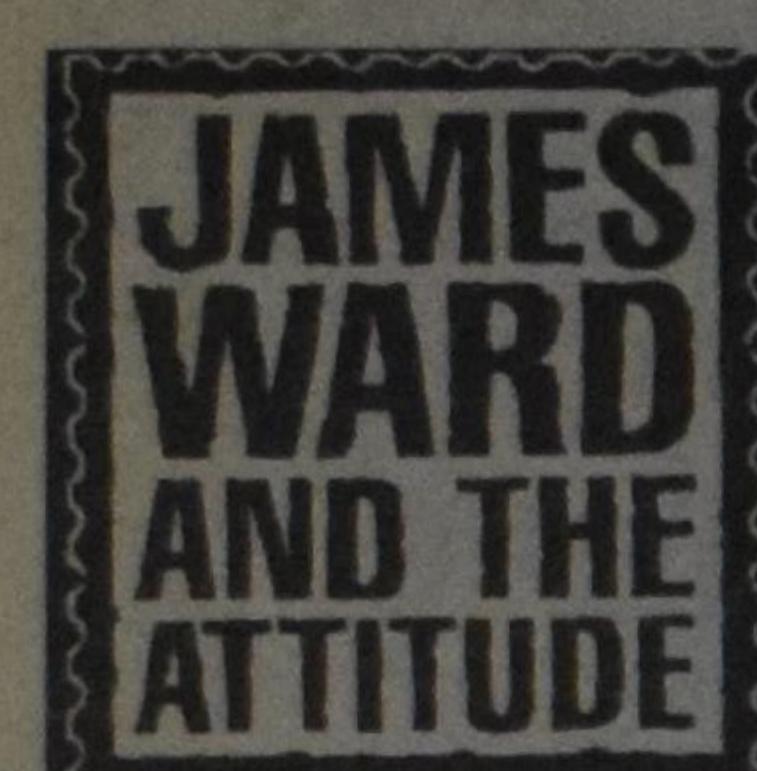
**Date: Saturday, March 23, 1991**

**Place: Hall of the Anglican Church of the Epiphany  
161 Bronte Rd., Oakville, Ont.  
(one block north of Lakeshore Rd.)**

Same location as in the last four years. Meeting starts at 11 a.m. Coffee and cake at 10:30 a.m. Lunch as usual: sandwiches and pea soup (gratis). Voting for board members: outgoing members are Jan Van Der Hout and Bas De Man (Bas is re-electable). All members, prospective members and their spouses are extended a hearty welcome!

For information call:  
Bas De Man (416) 277-0501  
Piet Duyn (416) 493-6958  
or Harry Roffel (416) 646-4681

## Events



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#### ORGAN CONCERT

March 16, 1991, D.V., at 8:00 p.m.

Mount Hamilton Christian Reformed Church  
Hamilton, Ont.

#### Jonathan Oldengarm — recitalist

For information call:

Jonathan Oldengarm at (519) 338-3214  
or Albert Hagen (416) 389-9676

## Report on Sexual Abuse

*"To admit that the terrible evil of sexual abuse exists within the churches is hard. But we must acknowledge it, for only then can we deal with the fear, hurt and shame."*

A report prepared by the Advisory Committee on Sexual Abuse appointed by Classis Niagara of the Christian Reformed Church.

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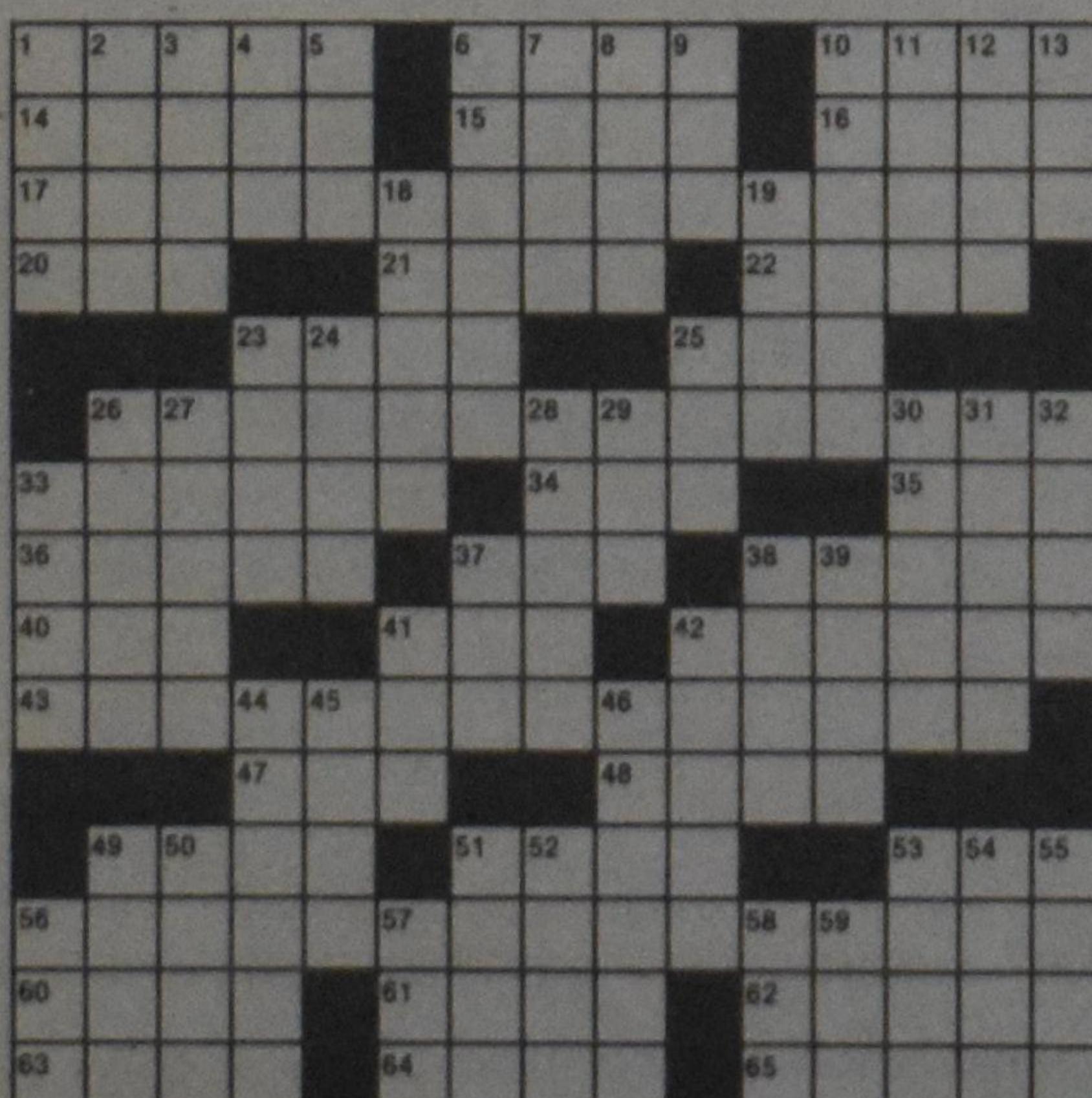
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#### Weekly Crossword

by Frank R. Jackson

ACROSS  
1 Wall St. item  
6 Train for a  
bowl  
10 Destitute  
14 Desert refuge  
15 Old King —  
16 Tibetan priest  
17 Award in  
academe  
20 Holds title to  
21 Once again  
22 Org.  
23 Retained  
25 Shade tree  
26 Musical  
location?  
33 Barrel man  
34 A Carson  
35 Self  
36 Fragrant root  
37 Seaman  
38 Flings  
40 Young male  
41 Coxcomb  
42 Liturgical  
headresses:  
var.  
43 Land's end in  
a way?  
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49 Atlanta  
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51 Hebrides  
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53 Haggard work  
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DOWN  
1 Col. student  
2 Sunken fence  
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6 Deficient  
7 Jab  
8 "There oughta  
be —"  
9 Corded fabric

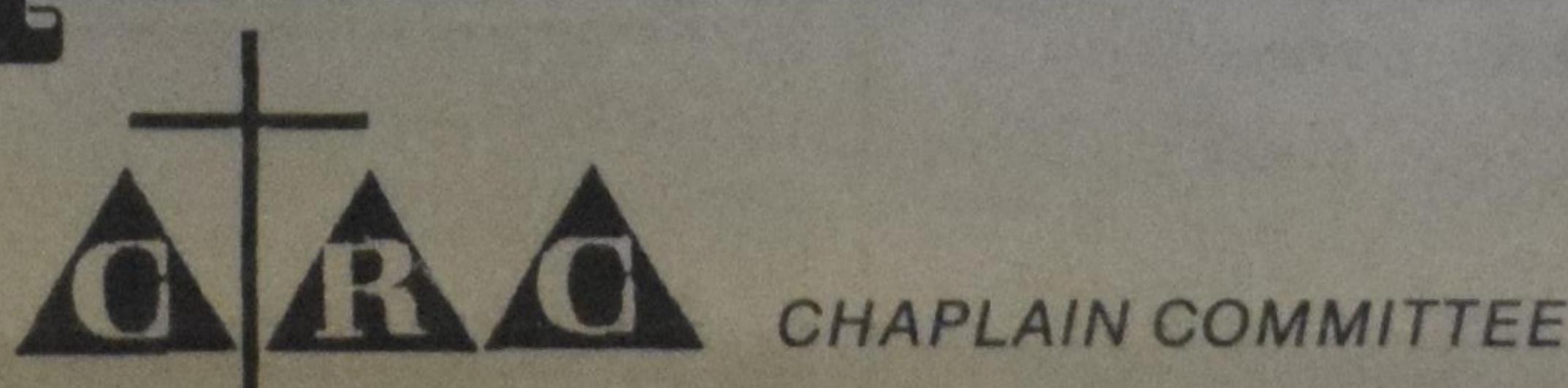


#### Last Week's Puzzle

SIRE	SCANT	STIR
TRAM	COLOR	LENA
OMNI	ERATO	YARN
WAILINGWALL	RET	
DEJ	LEFJ	
BASSES	STEALERS	
IGOTA	PAIR	ARIA
TODE	PRIES	TKOS
ERSE	REND	REEDS
SAILBOAT	SURREY	
SYST	AIT	
BAT	CRYINGHAYOC	
ALLEE	AARON	RICH
WORK	CLOSE	ANTE
LESE	TENET	BOOT

## Calendar of Events

- |            |  |         |  |
|------------|--|---------|--|
| Mar. 6     | RCBPO luncheon, 12 noon, Oaks Inn, Wallaceburg, Ont. Speaker: Rev. Bassam Madany on: "Middle East Crisis from a Christian Perspective." Call: (519) 352-7944 or 332-2061.  | Mar. 19 | Concert by "The Choir" and the Rick Alias Band, 7:30 p.m., Redeemer College, Ancaster, Ont. Tickets \$12 or \$10 in advance. For info. call (416) 648-2131.  |
| Mar. 6     | RCBPO dinner meeting, 6:30 p.m., Seven Dwarfs Restaurant, London, Ont. Speaker: Rev. Bassam Madany. Call (519) 451-8740.   | Mar. 21 | CFFO Prov. Board meeting, Hillcrest United Church (Trafalgar Rd.), Hornby, Ont. For info. call (519) 837-1620.   |
| Mar. 7     | RCBPO meetings with Rev. Bassam Madany speaking on "Middle East Crisis from a Christian Perspective." Times: 7:30 a.m., Airport Howard Johnson, Toronto, Ont.; 12 noon: Beacon Motor Hotel, Jordan Station, Ont.; 7:30 p.m., Redeemer College, Ancaster, Ont. Call (416) 524-1203.   | Mar. 22 | Retirement evening for Mr. Wm. Rang at 7 p.m., Dunnville Christian School, Robinson Rd., Dunnville, Ont. For tickets call (416) 774-1523 or 772-5879.  |
| Mar. 8-17  | "The Ambassadors" in concert in Western Canada. Mar. 8: 7:30 p.m., Third CRC, Edmonton; Mar. 9: 2 p.m., Bethel CRC, Lacombe; Mar. 9: 8 p.m., Emmanuel CRC, Calgary; Mar. 10: 9:30 a.m. worship service, First CRC, Calgary; Mar. 10: 7 p.m., Banff Springs Hotel; Mar. 12: 8 p.m., Trinity CRC, Abbotsford; Mar. 13: 7:30 p.m., First CRC, Victoria; Mar. 14: 8 p.m., CRC, Chilliwack; Mar. 15: 8 p.m., Third CRC, Lynden, WA; Mar. 16: 8 p.m., First CRC, Maple Ridge; Mar. 17: 10:30 a.m. worship service, First CRC, Langley. | Mar. 22 | Public meeting sponsored by CCM, Toronto Chapter, 8 p.m., Second CRC, Rexdale, Ont. Dr. Ted Plantinga on: "Creation and the fall into sin" (discussing the implications of the Creation/Science report to CRC Synod 1991). For info. call Bert Hanemaayer at (416) 775-2487. |
| Mar. 9     | Recital by concert organist Dr. Raymond Adams, presented by Redeemer College Music Department, Ancaster, Ont. For info. call (416) 648-2131.   | Mar. 22 | "Hang on to your Hormones," with youth speaker Bev Hadland at 7:30 p.m., Redeemer College, Ancaster, Ont. Free admission. Youth groups welcome. For info. call (416) 648-2131.   |
| Mar. 14-21 | "De Verenigde Veluwse Koren," largest choir in the Netherlands, presents five concerts in Ontario. All events start 8 p.m. Mar. 14: Dundas St. United Church, London, Ont.; Mar. 15: Covenant CRC, St. Catharines, Ont.; Mar. 16: First CRC, Hamilton, Ont.; Mar. 20: College Park Seventh Day Adventist Church, Oshawa, Ont.; Mar. 21: Holland Christian Homes, Brampton, Ont. For further info. call The Music Group at (416) 455-0797.  | Mar. 23 | CCM (Niagara Chapter) meeting, 8 p.m., Trinity CRC, St. Catharines, Ont. Rev. Jerome Julian will lead study of B.C. Arts. 10 and 11.   |
| Mar. 15    | CCM (Classic Chatham) meets at 8 p.m., Bethel CRC, London, Ont. Speaker: Mr. Mark Zylstra.   | Mar. 23 | Organist Andre Knevel plays Bach, Handel, Mozart and others, 8 p.m., Mountainview CRC, Grimsby, Ont. Admission \$5.  |
| Mar. 16    | Organ concert featuring Jonathan Oldengarm, 8 p.m., Mount Hamilton CRC, Hamilton, Ont. For info. call (519) 338-3214.  | Mar. 23 | Concert by the "Canadian Male Orpheus Choir" at 8 p.m., Bethel CRC, Acton, Ont. 300 seats available at \$10 each. Reserve now. Proceeds to Christian education. Contact John Van Egmond at (519) 853-3090 in the evening or obtain a ticket.                                 |
| Mar. 18    | Annual meeting of Homestead Residential & Support Services, 8 p.m., CRC, Ancaster, Ont. Speaker: Robert Chapman on "Schizophrenia." Dessert social from 7-8 p.m.   | Mar. 29 | Organist Andre Knevel in concert, 8 p.m., Mountainview CRC, Grimsby, Ont.  |
|            |  | Mar. 29 | Organist Erwin Stroobach in concert, 8 p.m., St. Paul's Presb. Church, Walton St., Port Hope, Ont. "Kom nu met zang" evening, 7:30 p.m., CRC, Ancaster, Ont. Meditation by Rev. J. Kuntz. Free will offering for "Zingend Geloven."  |
|            |  | Mar. 31 | Easter concert by the "Laudate Dominum Choir," at 8 p.m., Christ Anglican Church, Chatham, Ont. The choir will perform Raymond H. Haan's "The Last Words of Christ on the Cross." Free will offering.  |
|            |  |         | City-wide hymn sing, 8 p.m., First CRC, Sarnia, Ont.   |



CHAPLAIN COMMITTEE

The Ministry of Community and Social Services invites applications for **\$15,000 bursaries** for its chaplaincy residency training programs during the academic year of 1991/1992. Successful Christian Reformed applicants may request matching funds from the Chaplain Committee. The deadline for submitting applications is March 31, 1991.

Information can be obtained from:  
**Canadian Christian Reformed Chaplain Committee**  
Carl D. Tuyl, Secretary  
342 Arrowhead Place, Kingston, ON K7M 3L3  
(613) 549-2900

Look for  
Education  
Issue  
next week

## Church news

### Christian Reformed Church

#### Classis meetings

Classis Chatham will meet in regular session on Tues., May 14, at Westmount CRC, 405 Drury Lane, Strathroy, Ont. All agenda materials must reach Jan H.G. Vanderveest, Stated Clerk, by April 2, 1991.

Classis Hamilton will meet in regular session on Wed., May 15, at Immanuel, Hamilton. All agenda materials must reach John Elgersma, Stated Clerk, (R.R. 1, Cayuga, Ont. NOA 1E0) by April 3, 1991.

Classis Huron will meet in regular session on Wed., May 8, at Vanastral CRC at 9:30 a.m. All agenda materials must reach Mrs. Willie Andrews, Administrative Clerk, by April 3, 1991. Address: 60 Churchill Rd. South, Acton, Ont. L7J 2J4; Fax: (519) 853-0446; phone: (519) 853-0639.

Change in worship time  
Redeemer CRC, Sarnia-Clearwater, Ont., is now holding its evening worship service at 6:30 p.m. (instead of 7:00).

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in effect

(Date)

## Books

Robert VanderVennen, book review editor

Christian ethical living

# Women, abortion and human rights in Canada today

*A Time to Choose Life*, edited by Ian Gentles. Toronto: Stoddard Publishing, 1990. ISBN 0-7737-5366-4. Softcover, 256 pp., \$16.95. Reviewed by Helen Tangelander, Winchester, Ont.

At the time I read this book, Dr. Henry Morgentaler had opened his first abortion clinic in Newfoundland, and the NDP had strengthened its position favouring abortion on demand. That's why this book is very timely. What other issue has caused such heated debates, street demonstrations, hunger strikes and silent marches as the abortion issue? We have seen hideous videos, read papers showing the horrors of abortions and have heard the silent scream. As Christians and life supporters, we believe that life begins at conception and that the fetus is not merely another tissue that can be removed from the body at will. This book goes beyond all these topics.

Ian Gentles has compiled 15 papers from different writers who are pro-life and give their own particular insights into the abortion and pro-life issues as we see them in Canada today. In one paper, Ian Benson

analyzes the arguments behind the adamant shouts of adults wanting abortion on demand. Is there a "right" and a "wrong" when another makes a choice about the "fetus"? The government has failed in its attempt to work out a compromise to quiet the opposite sides.

### Argument rages on

A year ago we heard about the endless legal procedure around Chantel Daigle and her determination to have an abortion. Robert Nadeau goes behind the scenes of this case into the courtrooms where the arguments of human rights battled on while a life was at stake.

The heated debates go on. I appreciate Janet Ajzenstat's statement that the goal of the women's movement was to have men share in the parenting responsibilities of the children. Fine in theory, but it has failed in practice. Women have demanded to control their own bodies and they have exerted their own rights to make their own decisions on abortions. The result has boomeranged. Women have been left alone, out in the cold, fending for themselves.

### Safe haven for the unborn?

Dr. Heather Morris and Dr. de Veber give an explicit and startling account of the complications that can follow abortions due to infections and hemorrhaging, as well as the emotional trauma, guilt and grief that accompany abortion. These things one doesn't find in media reports — such facts dispel the myth that abortion is just another minor medical procedure. Statistics show abortion clinics are not a far cry from the so-called back-alley abortions. The women who use them do have major and long-

term sufferings.

In the third section of the book, "Parliament, the Courts and the Unborn Child," Ian Gentles pays special attention to the unborn child. Court cases have been fought over the rights of the unborn child while the mother argues that she has the right to control her own body. If we shudder at child abuse in homes, what of the abuse to the unborn child in its own "room"?

This book takes us right into the courtrooms of our country where the lives of the unborn children are debated. Rules and laws are interpreted and amended to suit popular demand. Didn't a former prime minister once say that the government had no business being in the bedrooms of the nation? We have come full cycle. The most intimate bedroom activity is now argued about in our courtrooms.

Life is precious, and our unborn do have rights and need our protection. These writers and defenders have done their utmost to bring home their points. This book is not easy reading unless you are interested and have the know-how to read and understand the proceedings and language of the courts and law systems.

But these papers do shed further light on the continual abortion debate. Who has the rights? Who needs protection? What factors determine the health of mothers? As abortion practices gain momentum, we would do well to read and study this book. It will make us realize again that we are indeed in the midst of a moral and social crisis in Canada. Thanks to editor Ian Gentles for this compilation of articles. May the battle for the protection and rights of our unborn future generation go on.



## Friends of God

Wayne Brouwer

# Out of the lunatic asylum

"With one mind they plot together; they form an alliance against you ..." (Psalm 83:5).

Henrik Ibsen's drama about the legendary Peer Gynt of Norse folklore is a fascinating look at the pride and vanity and self-centredness in every human heart. Peer spends his life in a variety of amazing adventures, always living up to his creed to "be myself!"

Once he visits a "lunatic asylum" where, he assumes, people are much different than he. After all, with their fears and paranoia these people obviously live "outside themselves," as he puts it.

Begriffenfeldt, the director of the institution, corrects him:

*Outside themselves? Oh no, you're wrong.  
It's here that men are most themselves —  
Themselves and nothing but themselves —  
Sailing with outspread sails of self.  
Each shuts himself in a cask of self,  
The cask stopped with a bung of self  
And seasoned in a well of self.  
None has a tear for others' woes  
Or cares what any other thinks.  
We are ourselves in thought and voice —  
Ourselves up to the very limit.*

In fact, Begriffenfeldt tells Peer Gynt that he's not as different from the residents of the insane asylum as he might think. For in his reckless pursuit of self, Peer has become much more a lunatic than they!

### Plot and counterplot

Peer's life of shameless self-seeking might be summarized from a global perspective in the track record of Psalm 83. Asaph documents the cunning plots and counterplots of the nations, now forming this political alliance, now buying that international influence, all in a mad dash at the loot of the world. You know how the YUPPIE bumper-sticker puts it: WHOEVER HAS THE MOST TOYS WHEN HE DIES, WINS!

Obviously Asaph has a legitimate complaint against the egotistical values and cruel imperialism of the nations around him. Who in his right mind would praise Hitler for his land grabs prior to World War II? Who condones the United States' 18th- and 19th-century vision of "Manifest Destiny" as a reason to wrench land and livelihood and even life itself from Native peoples? Who can appreciate the vicious expansionism of Hirohito's Japan or Stalin's Soviet Union?

That's an easy question to ask. But the truth of the matter is this: citizens of each of those countries praised the events of their times. The boy who brags to his friend, "My dog is bigger than your dog!" grows into a man who shouts redneck slogans, or marches under the glorious shadow of a dictator's rhetoric.

### Beyond redneck rhetoric

Even Asaph's prayers to God in this Psalm might seem more of the same. Listen to his desire for divine action against Israel's enemies: "Make them like tumbleweed, O my God, like chaff before the wind! As fire consumes the forest or a flame sets the mountains ablaze, so pursue them with your tempest and terrify them with your storm! Cover their faces with shame ..." (vs. 13-16).

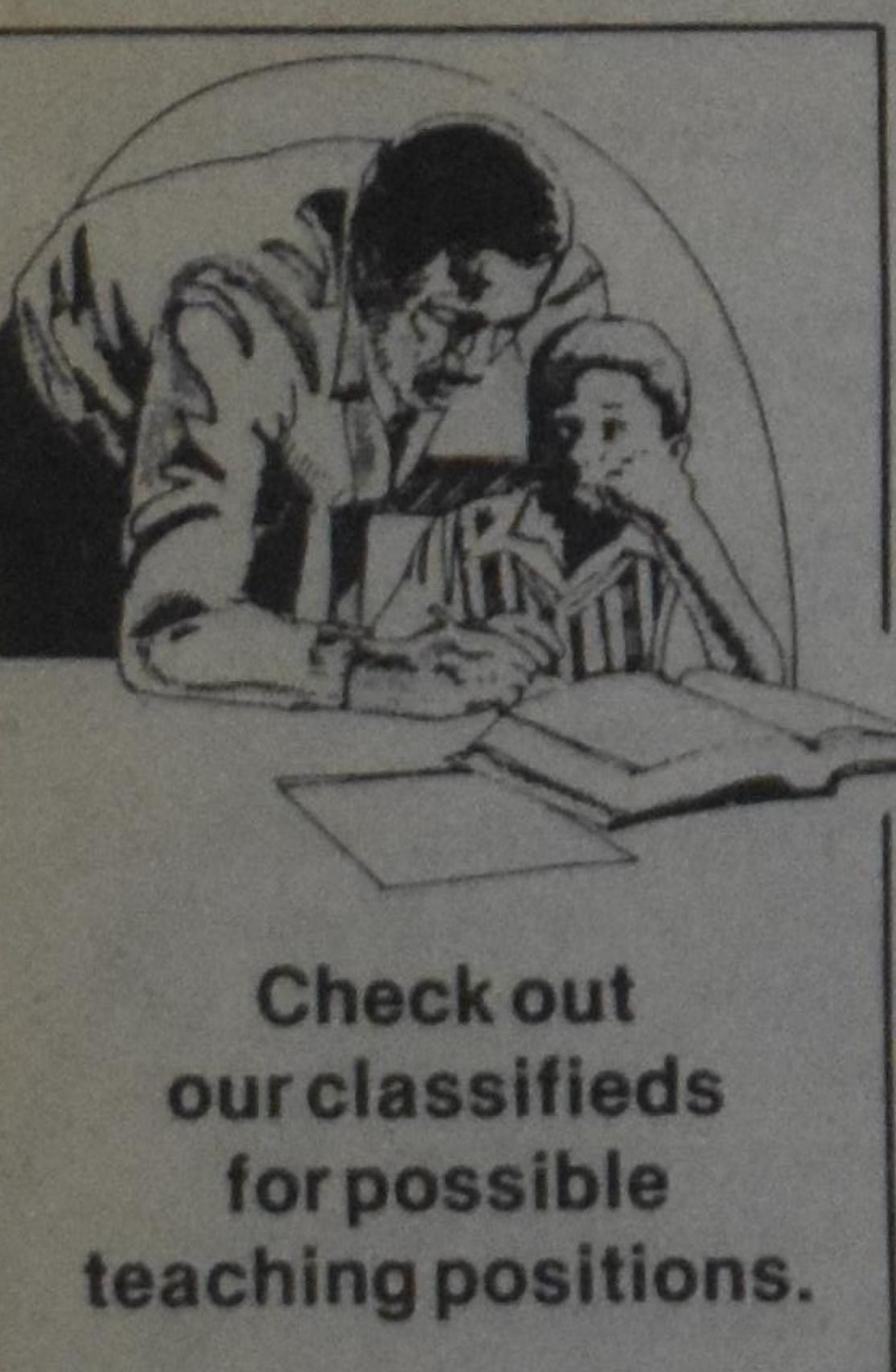
Those words sound a lot like the propaganda surrounding the violence in the Persian Gulf.

Except for one thing.

Hear Asaph's closing prayer. Do this all, he says, "... so that men will see your name, O Lord!" (vs. 16). Act on our behalf, he pleads, so that all in this world will know "that you alone are the Most High over all the earth" (vs. 18).

That's the only exit to the lunatic asylum of international politics. And those words are the key to unlocking us from the prisons of self-centred propaganda.

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.



Check out our classifieds for possible teaching positions.

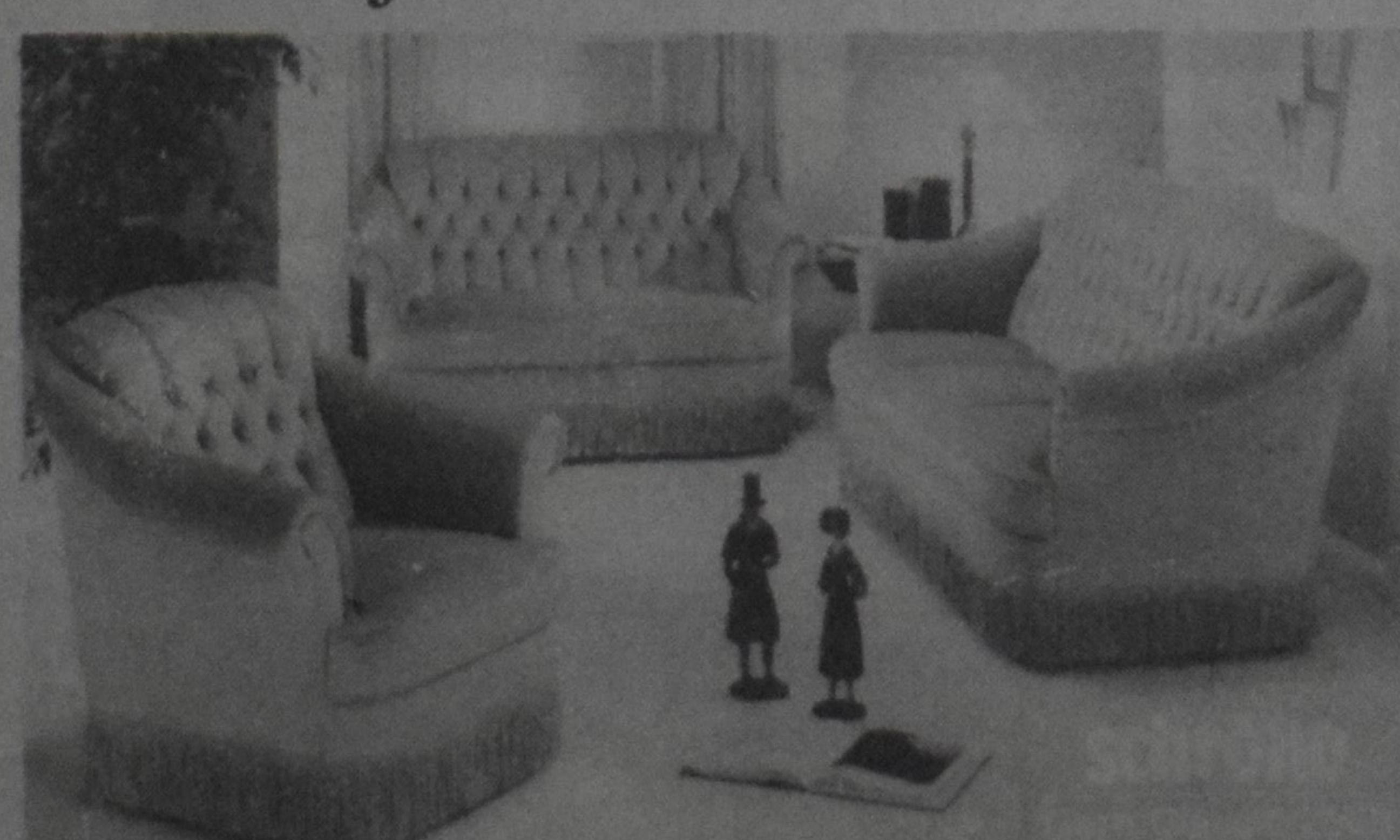
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